

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

Regular readers of this bulletin will be receiving, or will have received already by the time this appears, copies of the study by Dr. William S. Gray, *Preliminary Survey on Methods of Teaching Reading and Writing*, about which a short note appeared in our last issue. As this is part of an important research programme undertaken by Unesco it may be useful here to describe the operation more fully.

As efforts to reduce illiteracy have spread, the fact has become increasingly clear that traditional practices and standards often fail to meet the broader goals of social progress which are an accepted purpose of literacy. Unesco has received many urgent requests for assistance and guidance in the methods of teaching to be adopted. As a result, research has been initiated into current practices and this report is the first and preliminary step. The next step can best be taken with the assistance of the readers of the report who, we hope, will send us their criticisms, comments and documentary evidence. At the same time we are sending to some 50 selected specialists copies of the report along with a kit of representative primers and readers, analysed for their method, presentation and teaching notes. These primers and readers are in many languages and are in actual use. Comments from our readers and the specialists together with the results of further research will form the basis for a re-writing of the present report in 1954 and its publication in book form in 1955.

The author recommends no single method in the present study but shows how the modern trend is towards an eclecticism of methods, drawing elements from what were once thought of as contradictory methods, and how teaching has become 'learner centred', utilizing the aptitudes, interests, goals and experience of the student. It also demonstrates how the role of reading particularly has widened as a concept, and certain basic aspects of and attainments in functional literacy are isolated. Functional literacy is defined in quantitative terms as follows: 'a child or adult can be considered functionally literate who has acquired the understandings and skills of reading and writing equivalent to those which are normally attained by a person by the time he has completed four years of schooling.'

The author and Unesco are fully conscious of the tentative nature of this preliminary report; time did not permit an exhaustive study. Vigorous comment and criticisms should, and we hope will, result. If they are well-documented they will be the basis on which a more definitive report can be prepared and the present obvious gaps filled.

UNESCO ASSOCIATED PROJECTS—II.

THE MYSORE STATE ADULT EDUCATION COUNCIL

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The Mysore State Adult Education Council, a voluntary organization run with State aid, grew out of a literacy movement launched in Mysore City in the summer of 1940 by the University Union of Mysore. What was originally a small-scale campaign soon spread to the neighbouring rural areas and the following year the Mysore Literacy Council was formed to take charge of this rapidly expanding movement. By the end of 1941 the new council had planned a State-wide literacy movement; the project was submitted to the Ministry of Education and was received with enthusiasm. Thus, in January 1942, the Mysore State Literacy Council was set up with the aid of a Government grant to organize and conduct literacy work throughout the State of Mysore. By 1945 the council's activities had extended far beyond its original literacy work and now included the running of its own publications department and the organization of a rural library network. Plans for the future indicated an even wider scope. Accordingly, in May 1945 the Literacy Council renamed itself as the Mysore State Adult Education Council.

The council is administered by a central executive committee, assisted, on the organizational side, by district committees and, on the technical side, by expert committees which advise on the various specialized activities carried out by the council. The council's main source of income is an annual grant from the State Government, but other funds are obtained from local bodies, private donations and the sale of publications.

MAJOR ACTIVITIES

Literacy still occupies an essential place in the council's activities. Most of the literacy classes organized by the council are conducted in Kannada, the language spoken by about 85 per cent of the population of Mysore; a few classes are, however, held in Tamil, Telugu and Urdu. Literacy is defined as the ability to read and understand a simple newspaper article, to write a letter of correspondence and to do simple calculations. The council has evolved its own methods by which an adult of average intelligence can reach this standard in a period of five months. The classes are mainly taught by primary school teachers (often the only literate people available) who have been given a short course of training in adult psychology and in the council's literacy teaching methods. They are paid a small remuneration for each adult made literate. The classes are free and mostly held in the evenings, though special classes for women and for factory labourers are held in the day-time. At present over 2,000 literacy courses are held each year, and since the council's inception, more than 320,000 adults have been taught to read and write.

To ensure that literacy is maintained and developed once it has been acquired, 'follow-up' reading clubs are set up at the end of a literacy course, and the members are supplied with a free set of simply written booklets covering a wide range of subjects of adult interest. A network of over 2,000 rural libraries is also maintained by the council, their cost being shared between that organization and the village council or panchayat. In addition to the permanent stock of books owned by the village libraries, further supplies can be obtained on loan from central libraries, of which nine have so far been established.

The success of the council's activities in literacy teaching, the running of 'follow-up' clubs and the library service largely depends on the supply of textbooks and reading matter specially designed for adults at various stages of literacy. The publications



department set up by the council has produced not only the primer and two readers which are used in the literacy course but a number of other publications. These include the series of simple booklets designed for the newly literate adult which are supplied to the 'follow-up' clubs, a series of larger and more advanced books for the use of libraries and the general public, and two periodicals—a weekly newspaper and a monthly library journal.

Both as a supplement and as an incentive to the literacy movement, the council seeks to bring a more general kind of education within the reach of the mass of the people. Lectures, folk art festivals, music recitals, recitations from the popular epics, film shows and exhibitions of pictures and posters are arranged in villages all over the country. This programme, a composite blend of entertainment, propaganda and instruction, is intended to stimulate the desire for education and to awaken interest in various aspects of village improvement—health, sanitation, better housing, modern methods of agriculture and crafts, improved village administration, etc. The council possesses mobile projection vans and a fairly extensive film library, and has itself produced a few educational films of high quality. As part of this general education programme, community centres have been established in many villages and in the towns. These are used for meetings at which local problems are discussed, for talks by visiting lecturers, film shows, newspaper readings, literacy classes and the practice of folk arts.

The revival and encouragement of folk arts is conceived by the council as one of its most important functions. The traditional games, the drama, folk songs, dances and puppet plays of Mysore provide not only a source of pleasure but also an opportunity for communal creative activity. It is felt that the revival and development of these arts should do much to combat the growing discontent in the villages and the general disruption of rural life. Folk art festivals are held periodically throughout the country and financial assistance is given to artists to enable them to develop and keep alive their art. The council is also building up a folk art museum of equipment and costumes used in these activities and is engaged in collecting and publishing an anthology of folk songs.

RECENT DEVELOPMENTS

One of the most interesting activities of the council has been the establishment of vidyapeeths (people's colleges), one of which was established in 1947 at Nanjangud in Mysore District, and a second in 1952 at Hassan. The council hopes eventually to have a vidyapeeth for every district in the State. These are residential colleges designed to give young men from the villages, who have already passed through primary school

or a literacy course, the opportunity for further education and training in rural leadership. About 20 students are trained at a time under the guidance of a principal, a crafts instructor and an agriculture instructor. The course lasts for five months and, in addition to practical training in improved methods of crafts and agriculture, includes lectures and discussions in history, literature, social economy, religion, ethics, civics, rural sanitation and personal hygiene. The students of the vidyapeeth live very simply and great emphasis is given to communal living.

Mention should also be made of the students' social service camps held in the summer vacations in which high school and university students have done valuable work in education and rural reconstruction in the villages.

The most recent new undertaking of the council has been to organize a scheme of 'comprehensive fundamental education'—an attempt to co-ordinate in a single programme all the various activities carried out by the council. Under this scheme a full-time organizer assisted by his wife, both trained in adult education work, are sent out for one year to a village. Their work consists in conducting literacy classes, a rural library and a community centre, organizing voluntary co-operative teams of villagers for rural development work, reviving and encouraging local folk arts and generally raising the standard of living by educating the villagers to improve their homes, eat more nourishing food, take better care of their children, improve agricultural methods, rear better cattle and to develop their crafts and cottage industries.

This brief description of the council's activities will give some indication of the scope and nature of its work. The importance of this work may be appreciated when it is realized that for the whole of Mysore State, which contains a population of more than 9,000,000 inhabitants and where the literacy percentage is as low as 15 per cent, the responsibility for adult education is borne entirely by the Adult Education Council.

EXPERIMENTS OF THE EGYPTIAN ASSOCIATION FOR SOCIAL STUDIES IN RURAL RECONSTRUCTION IN EGYPT: EL-MANAYEL AND SHATANOUF¹

In October 1939 two social workers from the Cairo School of Social Work were appointed by the Egyptian Association for Social Studies to carry out an experiment in aided 'self-help' activities in two villages near Cairo; one was appointed to the village of Shatanouf and the other to the village of El-Manayel.

Both men set to work with caution, showing themselves anxious to learn from the fellaheen as well as to help them. By studying the communities to which they were assigned they were enabled gradually to unfold their programme of social work without arousing hostility. The confidence of the villagers was won over when they saw that the social worker was prepared to face their difficulties and help surmount them as *one of*

¹ This summary has been prepared by the United Nations Secretariat and is based on the first-hand reports of the two social workers concerned with the experiments. Mohammed M. Shalaby who was in charge of the project carried out at El-Manayel has given an account of his experiences in *Rural Reconstruction in Egypt* (published for the Egyptian Association for Social Studies, Cairo 1950). With regard to the Shatanouf project described, extensive use has been made of an unpublished report, in the United Nations files, written by Ibrahim El Menoufi who was the social worker in charge of the experiment carried out at Shatanouf. The article is reproduced here by kind permission of the United Nations.

themselves, but one who was nevertheless aware of the methods and agencies which could be utilized for the purposes of village improvement.

BRIEF DESCRIPTION OF THE SELECTED VILLAGES AND THEIR PEOPLE

Shatanouf is a large village of about 5,000 persons, located in the heart of the Delta about 30 miles north of Cairo. It has a railway station, and several bus lines pass nearby. Its public health office serves 18 neighbouring villages, while the post office and police station are responsible for nine villages. The market place serves as a centre for a weekly gathering of people from all the surrounding villages for the exchange of goods and crops of all kinds. The elementary school has two sessions—morning classes for boys and afternoon classes for girls. There are two mosques and a church, a co-operative society, a fertilizer store belonging to the Agricultural Credit Bank of Egypt, a number of grocery and meat shops and a dyeing shop. In addition, there are small family workshops owned by carpenters, barbers, tailors, and shoemakers.

El Manayel is a small, primitive village with a population of about 1,600, situated some 15 miles north-east of Cairo on the east side of Nile Delta. Living conditions there in 1939 were deplorable: houses were damp, dark and ill-ventilated; streets were little more than irregular passages, narrow and filthy; and nearby were three stagnant ponds, active breeding places for malaria. Since a piped water supply was something almost undreamed of by the villagers, drinking water was often taken from the small irrigation ditch running from the Nile. Internal sanitation and arrangements for sewage disposal were rare, bathing facilities non-existent. The washing rooms of the old mosques were unhealthy and closed for several months of the year by order of the public health inspector. Finally it seemed likely that these conditions would be handed down like a bad legacy to later generations because, although children were required by law to go to school, the nearest school was more than a mile from the village and but poorly attended.

The fellaheen of both El-Manayel and Shatanouf grew cotton, wheat, maize (corn), barley, some dates and a few vegetables; their livestock included buffaloes, cattle, goats, sheep, camels and donkeys. Whilst some families had beds and chairs, others used only mats and rugs. During the winter people slept in the oven room. Most of the fellaheen owned one good suit which they wore outside the village, when expecting a guest, or attending a feast. Few received medical care. Diets were monotonous, high in starch, low in protein and fats and deficient in milk, meat, fruits and vegetables. This low standard of living made the fellaheen an easy prey to disease, which was an omnipresent danger to all.

FIRST STEPS: GAINING THE CONFIDENCE OF THE VILLAGERS

The social worker at El-Manayel began his work by finding a place to live among the people of the village and by winning their friendship. This was not an easy task since the fellaheen were accustomed to government officials who visited their village only for the purpose of applying laws, gathering taxes, pursuing criminals or fining them for offences which were more often than not the result of ignorance or misunderstanding.

Similarly the first objective of the social worker at Shatanouf was to make the people understand that the social worker was not an official who had come to reform the village, or who was unapproachable, ensconced behind a desk surrounded by an aura of importance and authority or an outsider waiting to give an incontrovertible decision to those who approached him for help with their problem. Both men made common cause with the people.

At Shatanouf the co-operative society offered the social worker free of charge, a very small room (2 × 3 metres) to be used as an office in its dilapidated building. In this small forum he rapidly started to organize meetings and lead discussions on many subjects related to the problems of the village and the needs of the people.

At one of these meetings the people raised the problem of the frequent altercations that broke out among families and expressed their willingness to settle their differences amicably. After much discussion it was agreed that a five-man conciliation committee be selected from among the villagers to deal with this question.

When the health problems of the villagers were raised, attention was drawn to the need for the establishment in the village of a hospital and a child welfare centre. The people were advised to draw up a petition that the social worker might transmit to the appropriate authorities in Cairo. A petition was written and signatures, name-stamps and fingerprints were collected. As a consequence, the Association for Social Studies arranged to start a child welfare centre at once; a health visitor was assigned to it, and the Ministry of Public Health transferred one of its mobile hospitals to Shatanouf. Thus people who had never before attempted to deal with such problems began to feel proud of the success of their first efforts to do things for themselves. As their enthusiasm increased, so also did their desire to assume a greater measure of responsibility.

FIRST PROJECTS IN EL-MANAYEL

In El-Manayel, fathers complained bitterly because they were fined for their children's absence from school. Children used to play on their way to school and often did not reach their destination. Their fathers were fined from 15 to 100 piastres (66 cents to \$4 at the 1939 exchange rate)—sums which represented from two to ten days' wages. A discussion of these fines directed attention to the need for a school in the village.

The people signed a petition (mostly by thumb print) requesting a school for El-Manayel, and expressed their willingness to render whatever help they could. This was forwarded to the appropriate committee in Cairo, which in turn, communicated with the Governor of the Province who agreed to establish a school if the people would provide the site. This plan represented the solution the social worker had always hoped for. He interpreted the Governor's reply to the people, and began discussing with the villagers the possibilities for a school site.

Every square foot of land was either cultivated intensively or occupied by a house or street. The social worker therefore suggested that the largest pond in the village, covering one and one-third feddans (one feddan = 1.038 acres), be filled in to provide the needed site and that if the village streets were levelled, the earth and rubbish removed might be dumped in the pond. Thus, three purposes would be served: a school site would be provided, streets would be cleaned and, as a result, one of the chief breeding grounds of disease would be eliminated. The idea was adopted and work was begun on a co-operative basis, according to a plan drawn up by a committee of elders who assumed responsibility for the undertaking. Work proceeded slowly: no pressure was applied although the social worker was watchful and encouraging.

Some weeks later, the Governor impatiently ordered the police officer of the district to force the quick completion of the job. Uniformed policemen came to the village, brought the people from the fields and forced them to carry anything in sight, including their stored fuel, to the edge of the water. The social worker was not in the village that morning, but when he returned at noon he saw how angry the villagers were. He immediately phoned a member of the association and the Governor. The police were ordered to withdraw but damage had been done—the social worker's position in the village was seriously impaired. It was difficult to restore the people's confidence, but he made slow progress. The Governor realized his mistake and promised to co-operate with the committee and the social worker. He offered the villagers a truck for a few days to carry soil from the Ismailia Canal to the edge of the pond, which the villagers proceeded to fill. The work went forward and within a few weeks the school site was ready. To the great satisfaction of the villagers, a suitably planned building was erected and the school was opened 15 months after the beginning of the project.

The studies carried on in the new school were closely related to the old problems of the village; activities were undertaken of primary importance to rural dwellers. The boys were set to planting crops, dairy farming, breeding animals, keeping bees, making furniture and weaving cotton cloth and rugs. The girls learned silk culture, fruit and vegetable preserving, sewing and poultry raising. Four acres of land in the village were rented for use as a demonstration agricultural field. The nurse of the village health centre initiated a programme of bathing and eye treatment, hygiene and health education. The school and social centre co-operated harmoniously. A teachers-fathers' committee was organized to discuss school and home problems with a view to strengthening the ties of the school with the community.

This method of education (the rural school) was so successful that, in 1942, the Ministry of Education decided to carry out gradually a similar type of school programme for all rural areas.

IMPROVING RECREATIONAL OPPORTUNITIES IN SHATANOUF

In Shatanouf the social worker, who was interested in building leadership and fostering the spirit of co-operation among the children and youth of the villages as well as among the older residents, took every opportunity to broaden his contacts with the young people. The older folks became suspicious, wondering whether he had come to deal with men or to play with boys in the street. Undismayed the social worker continued to encourage the children of the village to participate in a recreational programme, arranged under the supervision of the school headmaster, after school hours.

As the activities of the young people gradually extended beyond the school, the grounds of the market place were found to be a suitable playground. So varied was the educational programme carried on outside school hours that it came as no great surprise when a number of the adults asked to join the club. Before long, membership increased to the point where it was found necessary to have a club-house in the heart of the village, rather than organize activities in the market place.

An offer of one acre of land and a half-finished house was made for this purpose. The property was not the best site for a club-house and playground since it contained a swampy pool, but a specially appointed *ad hoc* committee speedily arranged that this should be filled.

The members raised funds among themselves and from their relatives in the village to defray the operating expenses of the club. Although the idea of a club was a challenge to village traditions, once it had been established, the club quickly became an integral part of village life.

ESTABLISHMENT OF A CO-OPERATIVE IN EL-MANAYEL

Two months after the beginning of the experiment, three members of the committee supervising the experiments for the Egyptian Association for Social Studies, in one of their visits to El-Manayel, initiated discussions with a group of villagers regarding the formation of a co-operative society; the response, however, was apathetic. Nevertheless, in order to encourage the fellaheen, two of the visitors started to subscribe to the society. Each paid £E.1 for two shares. The social worker was inclined to think the venture premature but did what he could to help.

After 15 months, 64 members had paid their promised shares and the capital consisted of £E.57.50. The social worker tried to register the society with the Co-operative Department of the Ministry of Social Affairs, but the department refused until the subscription reached the minimum acceptable amount of £E.100. After a time some persons who had paid their shares early grew restive, and sent a complaint to the Minister of Social Affairs, hoping that their money would be refunded. When the letter was referred to the social worker, he called the subscribers together for a meeting where,

after a three-hour discussion, it was decided to appoint a committee of three to help raise the capital required for registration. Before they could act, word came from Cairo that the society had been granted permission to begin operations. The day the society was legally created was a feast-day for the 64 members. A council of seven members and a revising committee of three were elected. The social worker was elected secretary-general of the council and the omda (mayor) was made chairman.

The co-operative society began its activities by distributing kerosene oil to its members on the government ration basis and at the fixed legal price, whereas previously, on the black market, its price had skyrocketed to four times the fixed sum. The society also supplied its members with soap, matches, cotton, clothes, household utensils, seeds, fertilizers and chickens, at a greatly reduced price.

The society's benefits increased, and co-operative shares proved most popular. Capital investment, which started in 1941 at £E.57.50 in 1944 reached £E.348.50; the membership during the same period having jumped from 64 to 493.

Rigid traditions prevented the society from admitting female members. Before long, however, the women of the village were actively interested in organizing a co-operative society of their own. Twenty-one women called on the health visitor with the request that she start a women's society. These women were prepared to contribute subscriptions totalling £E.30—an initial capital equal to more than half the amount collected by the men in 15 months. It was not necessary to establish a separate women's society because the social worker was able to arrange for women to join the society already established. A time-honoured tradition was broken when the men of the village consented to admit as members any local resident, irrespective of sex.

After training its members to assume responsibility, the co-operative council gradually evolved into the village council as local leadership developed.

Finally the people of a nearby village (Sandiwah), two miles distant from El-Manayel, asked the social worker to help them establish a co-operative of their own. This he did, and a sister society was created.

EXPANSION OF CO-OPERATIVE ACTIVITIES IN SHATANOUF

The co-operative society which had existed in Shatanouf for 15 years was composed of 60 well-to-do members and had a capital of £E.600. Its function was confined to the distribution of fertilizers and seeds among its members.

The social worker determined to collaborate with the villagers in rejuvenating this rather decrepit institution. He approached people in Shatanouf and persuaded them to develop and enlarge their society. They agreed to encourage everybody to become a member of the society, and even allowed those who could not pay the amount of one share (50 piastres) in cash, to pay for it on an instalment plan.

The freshly invigorated society started its new programme by renovating its long-neglected building. It accepted new members and gradually became the principal activity of the social centre, around which many other enterprises were established, e.g., a dairy laboratory which absorbed all the milk of Shatanouf and of neighbouring villages, and produced a higher quality cheese for local consumption. Another enterprise of the co-operative was a grocery store. In this way, the co-operative continued to establish projects to meet the needs of the villagers.

On one occasion the social worker discovered a group of young men who used to meet every evening and collect money among themselves for refreshments and tobacco. At their meetings they sat around, chatting about unimportant matters and doing nothing worth while. Such groups are sometimes apt to develop into dangerous gangs. The social worker joined this particular group on a number of occasions and established friendly relations with those present. Adroitly, he directed the discussions towards such subjects as better ways of using time and money. One evening he suggested that the group embark on some homecrafts, for example, weaving carpets. The response was

discouraging in the beginning, but the social worker offered his help in the creation of some constructive project that might develop their skills and at the same time give them an extra income. After many discussions, the group decided to start weaving cotton. With a capital of £E.50.00 they formed an association and bought a certain number of hand-loom to produce their own clothes more cheaply and to instruct some of the village youths in this craft. The association rented premises and hired trainers from another village where this craft was already developed. Because of poor management the association was, however, forced to discontinue its activities. At this point, the co-operative society stepped in and added a new project to its programme. It bought more looms and used the trained young people from Shatanouf. Thus established on a firm footing, the project soon proved a considerable success.

THE WATER SUPPLY AT EL-MANAYEL

The social worker at El-Manayel set as another goal the creation of a good water supply for El-Manayel. The only available supply was a small irrigation canal, a main source of bilharzia and endostoma.¹ The social worker told the people of the village about the evil consequences of their polluted water supply, but the fellaheen who had always drunk the tainted water were not convinced. Finally he showed them under a microscope a sample of the ditch water and another of well water. The difference was clear. For the first time the water supply was discussed as a problem. The fellaheen began to realize that the water they drank was unhealthy, but at the same time, they were poor and could not afford new wells. They turned to the social worker for help and said that if the committee in Cairo would provide some pumps and pipes, they would prepare them for use. The committee sent three pumps and work was begun on a co-operative basis.

Once the people started to use the new supply, they never wished to go back to ditch water. Later, they wanted an even better system. They petitioned the Provincial Council and the Ministry of Public Health to build a central tank equipped with a motor-operated pump. The department promised to build the tank if the inhabitants would provide land for it. The villagers raised £E.70 by subscription and promised an additional £E.30 if necessary. The committee in Cairo got in touch with the Under-Secretary of Public Health who sanctioned the project. With the help of the public health laboratory, a deep underground source of water below the filled-in pond near the school was examined. The water below was found satisfactory, and construction was accordingly begun. On completion of the project, El-Manayel had a plentiful supply of good water.

BUILDING A ROAD IN SHATANOUF

The road leading to Shatanouf was a narrow dirt track which, nevertheless, was very important because it was the only way for people and cattle to reach the fields. It was a hazardous thoroughfare and caused many accidents.

A meeting was called at which the road was discussed and it was decided to widen it. To do this, necessitated the use of privately-owned land. A committee was therefore chosen to talk the matter over with the 14 land-owners concerned and talks and discussions were held over a period of three months, until the committee convinced the land-owners that the marginal strips of land needed for widening the road were practically useless anyway, having been ruined by the cattle going off the overcrowded thoroughfare. When an agreement was reached, the committee hired 20 men to do

¹ Bilharzia is a blood disease which occurs in Egypt and many parts of South America and is caused by bathing or wading in infected water. Endostoma is the name given to the formation of a tumour in the bone marrow.

the job and the co-operative society paid their wages. The work started and was expected to proceed smoothly, but one of the owners changed his mind and refused to give his share. The social worker intervened when the people were about to get into a dispute with this man and his sons, calmed them and advised them to complete their work with the exception of the part in question. For several days the villagers did not talk to the land-owner and he found himself isolated. One day, before sunrise, he went to the field with his sons and finished that portion of the road. Thus his own peace of mind was restored and everyone was satisfied.

THE EXPERIMENTS ASSESSED

The experiments in both El-Manayel and Shatanouf brought about considerable economic improvement: land increased in value as the people learned better methods of using the soil; the small farm was shown to have an economic future, whilst farmers united in co-operatives might compete with large farms. Finally, local household industries were proven as a means of utilizing spare time and local resources and as a permanent source of income.

The health of the fellaheen was materially improved. Before the introduction of the programme, families had recourse to doctors and hospitals only in cases of great emergency and when it was too late for medical care. In case of childbirth, only midwives attended the patients. Now most families have faith in the medical service and the local hospital. Every child in school undergoes a medical examination, and a daily health inspection checks the spread of any infection. It is generally recognized that health is much better than in the old days. An outside observer has noted:

‘I went to visit El-Manayel six years after the beginning of the experiment. I saw the school, saw how the ordinary curriculum of the village school—which stops with reading, mostly from the Koran, writing, and arithmetic—had been expanded to teach modern methods of agriculture, poultry raising, furniture making. I saw the community centre, the child welfare centre, maternity ward, community shower baths, etc. I walked through the streets swept of debris. I went into houses which, although still mud huts, were as clean as a Connecticut farmhouse. These people were glad to see visitors. They are proud of what they have done, want people to know about it’.¹

The experiment showed that the place to attack a problem is at the point at which the people concerned are aware of it. It is wise to single out one problem for intensive attack and then, on the strength of one job well done, to enlist co-operation and support to tackle the next. In other words, it confirmed the truth of the adage: ‘what a man hears he may doubt, what he sees he may possibly doubt, but what he does himself he cannot doubt’.

¹ Edwin Muller ‘New Ideas in Old Egypt’, *The Rotarian*, July 1946.

SOME ASPECTS OF INTERNATIONAL VOLUNTARY WORK CAMPS

WILLY BEGERT

Editor's Note: We are pleased to print this first and very selective review of what has become a widespread, constructive and profoundly worth-while movement. That some of the projects and experiments have subsequently lapsed, or failed, that the initial impetus has sometimes slackened and the enthusiasm waned is well-known to the author, the organizers and to Unesco. We do not believe, however, that these events, regrettable if viewed separately and in isolation, detract from the general and intrinsic value of the work accomplished or from the significance of the approach which this movement symbolizes. As the author carefully points out, 'It must be stressed that this idea is still comparatively new, that work camp organizations are still feeling their way, but there is no doubt that some extremely useful work has already been done and that far more can be done'. We hope to print in a later issue a further article, which will examine more closely the work in one or two of the projects.

INTRODUCTION

The first international voluntary work camps were organized shortly after the first world war. They aimed at giving practical aid to stricken communities; and they were thought of as a practical expression of the ideals which inspired the numerous peace organizations—an assertion that peace is more than the absence of the horrors of war, that it demands a sense of brotherhood in which people are prepared to give themselves voluntarily in constructive service for others. Pierre Ceresole, founder of Service Civil International, hoped that one day all national armies could be replaced by an international constructive service.

The idea of voluntary manual service soon spread and such organizations as the National Unions of Students, Youth Hostels Associations, the American Friends Service Committee and others started organizing international voluntary work camps, each with a different emphasis but on the whole with the same aims and methods. It was mainly after the second world war, however, that the movement experienced a very rapid development, and in 1952 some 40 organizations of very different character were organizing camps.

Before the second world war the work had mostly been to bring help to communities stricken by natural catastrophes (floods, avalanches, earthquakes) though in Great Britain, for example, volunteers worked with unemployed miners to build youth centres and play-grounds in areas badly hit by unemployment. During the war little was done except in Great Britain, where groups of volunteers carried out agricultural, forestry and social work. Towards the end of the war and immediately after, enlisting the energies of thousands of young people who felt a deep desire to help those who had suffered from the war, work camp organizations enlarged the scope of their work.

Some 500 camps were organized yearly, mainly in Europe and the United States, with some 130,000 volunteers. The most spectacular achievements were certainly the construction of railways by the camps of the Federation of Democratic Youth in Central Europe.

NEW PREOCCUPATIONS

Before the war the American Friends Service Committee had organized camps in the United States and in Mexico which did not quite follow the usual pattern. Besides doing manual work, these camps were also directly concerned with social and educational problems. In the U.S.A. the volunteers worked in Negro quarters and in Red Indian

Reserves and a serious attempt was made to break down racial barriers; in Mexico they helped within the framework of governmental schemes of fundamental education by running classes and by doing social and medical work.

In Europe, in addition to the reconstruction work spoken of above, a number of work camp organizations sent units to the Middle East and to Greece, Italy and Germany to do relief work. These groups were doing mainly social work in war-devastated communities and in refugee camps, among other things organizing and staffing emergency schools, encouraging handicrafts and home industries and small agricultural experiments.

It was mainly after the idea of international voluntary work camps spread to new areas outside Europe and North America and camps were organized in Africa and in certain countries in Asia, that many organizations became aware of the great need for what was to be called fundamental education. They realized that in many areas efforts to meet physical needs had to be accompanied by efforts to increase the knowledge of the people with whom they worked. It seemed to many of them that, in addition to their material help, they could give simple teaching and training which was as vitally necessary as the material assistance. In a number of places, and always arising out of a need which seemed particularly pressing at the moment, camps were organized where the volunteers, besides the usual pick and shovel work, undertook simple fundamental education.

At the same time in India, although there was no tradition of work camps, the Mysore State Adult Education Council had reached the same conclusions about the value of a joint programme of work camps and fundamental education, and some very interesting experiments were being carried out.

This idea is still comparatively new, and the work camp organizations which are undertaking such programmes are still feeling their way, but there is no doubt that some extremely useful work has already been done and that far more can be done. A few examples give some idea of what has already been done. All these experiments have been carried out mainly by volunteers with few technical qualifications, under the guidance of a few specialists. The essential requirements are a willingness to do hard, unspectacular manual work, a desire to serve and considerable sensitiveness and tact.

MEXICO

The American Friends Service Committee had for some years organized work camps in connexion with social work in Mexico when, in 1947, it received an invitation from the Mexican Government to send units of men and women to work in the region where plans were being worked out for a pilot project in fundamental education at Nayarit.¹

A report (1950) says: 'Two AFSC units of 35 men and women have become well integrated into the life of the region and are making a fundamental contribution to the goals of the project thus far. They have been working with more than 200 Mexican villagers who are also giving their time for voluntary work for the improvement of the community. Schools have been built, old ones repainted and reconditioned. School gardens have been planted. . . . In actual tasks completed the AFSC units feel a sense of achievement. The volunteers brought with them idealism and enthusiasm which are essential to the project plan. Their presence in the communities gave encouragement to the inhabitants.'²

A later report states: 'The community service units which are part of the programme of Friends Service Units in Mexico are closely identified with the efforts of the Mexican people to carry out programmes of social advancement. This sometimes means co-

¹ See Vol. III, No. 3-4, p. 116.

² *Friends Service Units—Mexico*. American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa., 1950.

operating with a programme of education. In this case volunteers work with supervisors and teachers to organize classes in sewing, crafts, singing and dancing. At times AFSC volunteers teach English classes. They might, as one unit did, organize a library and begin reading classes. Or sometimes they help build a school in which programmes of education take place. Or it may be that the greatest need unit members could serve is that of bringing recreation to Mexican children. This often involves building some playground facilities and athletic fields. Co-operation with the health programme of the Mexican people brings volunteers into rural clinics where they help give vaccinations and inoculations. Or it might, as it did one summer, bring them into a State programme of hook-worm control, in which they, co-operating with a sanitary engineer, initiated a latrine building project¹.

In 1952 there were already eight service units working on the project.

INDIA

One of the most interesting of the experiments carried out by the Mysore State Adult Education Council is the Hulikere Pilot Project for Rural Reconstruction undertaken during the Unesco Seminar on Rural Adult Education.

After a survey conducted by the students of statistics and economics in the village, a group of some 15 students worked for five weeks in the village. Here are some extracts from the report of the leader:

'... We had decided to maintainance our camp as a demonstration of a healthy and a clean village home. . . . The entire youth of the village had to get ready to volunteer for service. . . . We went to the camp as 15 and returned as one. . . . The roads of the village (when we went there) could not be called roads at all . . . we were able, with the help of the villagers, to reconstruct them into wide and neat roads and provide a proper approach to the village from the main road. . . . Along with the construction of roads we took up village cleaning. The whole village was very dirty. . . . One by one we took up these problems. It was only for the first four days that we, the campers, did the work. Later, the villagers would not allow us to clean their premises. They started helping themselves. . . . Leading the drain water outside the village was a real problem, but to improve sanitation generally the following jobs were done: 18 soak pits and drains dug, demonstrations of a trench latrine, 20 houses were cleaned internally—mostly by the villagers; ponds and wells were cleaned. . . . Plots were marked out for compost pits and more than a dozen pits were dug by the villagers, which helped greatly to improve cleanliness in the village. . . . A dozen houses were whitewashed and mud-plastered, as well as the public buildings: hall, temple, school. . . . The village wells were cleaned and chlorinated and the water was made fit for drinking. . . . New agricultural methods were introduced to the villagers. . . . A rural library came into being. . . . The one goal we had in mind from the beginning of the camp was the formation of a youth club in the village. To achieve this end, we did our best to gain close personal contacts with the enthusiasts youths and tried to make them feel the necessity and usefulness of such an organization. We are happy that we were quite successful in that. Today youths are prepared to work in co-operation with others and for others'².

ALGERIA

Short-term work camps, organized by Service Civil International, have led to the establishment of three small schools: one in a *bidonville* (slum-town) near Algiers, two in the mountainous region of Kabylie. In 1951 a small work-camp had been organized

¹ *A Chance to Put Freedom into Action*. AFSC, Philadelphia, 1951.

² *The Hulikere Pilot Project*. Mysore State Adult Education Council, Mysore, 1950.

to dig trenches and lay pipes to bring water supply to a Kabyle village. In response to an obvious need and desire on the part of the village children, one of the women volunteers started teaching them to speak, read and write French and other school subjects. The astonishing progress and eagerness to learn of the children as well as the great interest of the parents led to the SCI volunteers constructing—with the help of the local people—a very primitive 'school' and to the volunteer teacher staying behind and continuing this work over a longer period. Since then a similar little school has been started in another Kabyle village in an already existing building.

The school in Berardi was also started because two SCI volunteers doing quite other work in this 'bidonville' saw the urgent need of classes, especially for girls. They started without any clear idea of how the work would develop or how financial and other material difficulties could be met, but they have been able to continue steadily and without interruption, except for normal holidays, for nearly two years. Here again the Nissen hut which serves as a two-roomed school was procured and put up by a work camp group.

In connexion with almost all SCI work camps in Algeria, the women volunteers have given simple medical care to the villagers, especially to the women and children, and have tried to teach the simple rules of health, hygiene and child care.

GREECE

In 1951 the Inter-Church Service in Greek villages started an ecumenical rehabilitation programme in the villages of Northern Greece. The main object of this work was to re-establish refugee farmers on their land and to introduce new methods in agriculture and help the farmers implement them.

The programme included valley drainage and land reclamation, soil conservation and reconstitution, supplying new stocks, seeds and implements and some general community planning.

In 1951 a short-term work camp helped create irrigation ditches for parched hillsides near Moulis: trenches were dug, stones quarried and cemented into place to make permanent irrigation systems, increasing by more than one-third the arable surface of the commune.

In 1952, 25 young people from 11 countries built two more irrigation canals for the village of Pesta. Villagers worked hard with the campers, none harder than the local priest who daily worked with the campers as a mason. There are now about 10 full-time volunteers in the Inter-Church Service in Greek villages, counting the Greek helpers. There will soon be 12-15. Most of them have specialized in agriculture or farming economics.

NIGERIA

In Nigeria short-term camps or fieldwork became part of a training course for young Africans (clerks, interpreters, teachers, sanitary inspectors, etc.) drawn from the whole country. Mr. A. G. Dickson, the director of the project (Community Development Training Centre, Man O'War Bay) writes: 'Since we started this centre some two-and-a-half years ago, we have aimed to combine two things: (a) a training in citizenship or youth leadership for Nigerians, and (b) to establish the idea of teams of educated young Africans undertaking voluntary labour to help community development projects amongst village communities.'

'My belief is that fundamental education cannot be left to village communities and high-powered foreign experts. The villagers themselves may be sunk in apathy: whilst experts from outside are extremely expensive. Our task is to get the educated young men—the *élite*—to take the lead. In most undeveloped countries, however, the educated youth gravitate inevitably towards the towns—where work, interest, amenities and prestige are to be found. Talking to them, lecturing *at* them, will not change their attitude.

A new bridge in Ogoja Province, Eastern Nigeria, being made by villagers and students in training on a Man O'War Bay course in community development and youth leadership.

The villagers are seen, together with a staff instructor, standing on the embankment with poles to help align the approaches.



But if we can devise some experience that will open their eyes to the need and the opportunity for service, then something may perhaps be achieved. Some form of training that takes these young men into the villages and shows them the adventure of service, and can relate, in their eyes, the development of these communities to their growing sense of nationalism, has been found to be the most effective approach. Living a camp life, sharing austere but healthy conditions with men from distant parts, and labouring together on some common project—this seems to come nearer the heart of our problem than any other approach.

‘We take them to the “bush”, where they work, together with the local people, on some project such as a bridge, a well, an incinerator, or a new market place. We stress the working “together with” the local people; for we are not prepared to go and help any community—that would be demoralizing for both parties—but only those who are ready to work themselves. Nevertheless, and this is the point that I would stress here—the real significance lies not in the villagers receiving help at the hands of our young people, but in our young men giving help to the villagers. . . . One immensely important by-product of this experience is the mixing of our young Africans from all corners of Nigeria and the Cameroons—Moslem Northerners, Christianized Southerners, men from the deserts, the forests and the rivers—and thus, one hopes, the emergence of a sense of common citizenship.’

THE SPECIAL CONTRIBUTION OF WORK CAMPS

The contribution which work camps can make will always be infinitely small compared with the need, and they will always have to leave the main task of fundamental education to governmental and other organizations which are better equipped, technically and materially, to undertake large projects. But in their own way, both within more extensive programmes and in smaller, independent projects, some of these groups of volunteers have achieved something of very real value and we believe that they can often make quite a special contribution which larger organizations and administrations by their very nature and structure cannot make.

One of the most serious problems that face any fundamental education programme is how to gain the confidence and co-operation of the population to be helped. The rural communities for which such programmes are usually undertaken are almost invariably instinctively hostile to any form of innovation—particularly so if they feel it is being imposed on them by an impersonal ‘administration’. A work camp group, working with the villagers on simple tasks of obvious utility to the community, has far more hope of winning their confidence and creating an atmosphere in which it will be possible to introduce new ideas and methods, which would be resented and more or



A new market—a terraced site—in Onitsha Province, Nigeria, being prepared by students in training from the Man O'War Bay course in community development and youth leadership.

less openly rejected if they were presented only by technicians and administered 'from above'. The psychological benefits are of the greatest importance, and suggest that work camp groups might play a useful part in most official fundamental education projects.

The number of specialists recruited for an official fundamental education project is necessarily very limited, both for financial reasons and because the number of technicians available and willing to collaborate in such programmes is not very high. At the same time there are thousands of young people available who, though they could not be accepted as specialists, are perfectly qualified to collaborate in a less highly specialized capacity. Many of them would gladly give their work—and work with enthusiasm and energy—in return for simple maintenance. Work camps can give them this opportunity they are seeking to use their energies and capacities in the disinterested service of those less fortunate than themselves. The few examples quoted give some idea of the possible scope of related programmes of practical help and education: building a school and a campaign against illiteracy; creating a clinic, a water supply or a sewage system, instruction and training in hygiene and the prevention and treatment of disease; making drainage and irrigation systems and introducing new agricultural methods; and many more such programmes could be envisaged.

In addition to the official programme of education, work camps can have a wider educational value which is more difficult to define but which is no less real and important. The contact between the volunteers coming from different countries, from completely different backgrounds, and the local population is an education in itself—for both groups. As they live and work closely together, the local people learn something of countries of whose existence they knew nothing, they get some conception—however faint, however confused—of other ways of living and thinking, they gradually become less firmly fixed in their prejudices, more open to new ideas. And the volunteers learn, perhaps, even more; they are brought face to face with situations and problems of which they knew nothing; prejudices and barriers are broken down on their side too—barriers between intellectuals and manual workers, between town-dwellers and peasants, barriers between people of different races and religions. The volunteers learn that while they know facts which modern science has made available to them and which they can pass on to the people among whom they are working, these country people often have a wisdom of their own and can teach them many things.

Opinions still differ as to just what is covered by 'fundamental education'; is it stretching the term too far to make it include the awakening of a social conscience, the growth of understanding and tolerance in young people who, though they may have received a full secondary schooling, often sorely need a wider and fuller education?

FUTURE POSSIBILITIES

It has already been stressed that organizations are still 'feeling their way' in this new type of work camp activity. There have been mistakes and failures as well as successes, but we have tried to learn from both successes and failures and believe we can go forward with the hope of increased efficiency and usefulness.

Most of the groups already mentioned will continue to organize 'work-camp-plus-fundamental-education' programmes similar to those described in this article. Some others do not feel able to undertake such projects independently, but are considering the possibility of organizing joint projects sponsored by a number of organizations, or of operating within the framework of a governmental or other programme of wider scope.

Discussions on an inter-organizational level have so far been hampered by the lack of up-to-date and detailed information as to what is actually being done. This has also made it difficult to present comprehensive reports and it was this which in March 1953 led the annual conference of work camp organizers convened by Unesco to create a small sub-committee which is collecting material with a view to drawing up a comprehensive report. It is also hoped that in the autumn of 1953 a small group of people with experience both in work camps and fundamental education in different parts of the world will meet for 10 days to study the whole question much more thoroughly and to try to achieve better co-operation and co-ordination, both within the organizations directly concerned, and with international and national governmental agencies.

It is certainly healthy that we are fully conscious of our own weaknesses and of the many difficulties inherent in such work and that we only go ahead with great caution; but it is also good to realize how hopeful for the future of the world it is that so many young people are eager to help—often by making considerable sacrifices—to improve the living standards of their fellow men. In a world where there is so much hate and misery and fear, their faith and enthusiasm are refreshing and encouraging.

FUNDAMENTAL EDUCATION IN THE CAMEROONS

J.-C. PAUVERT

PRINCIPLES

The object of fundamental education is to enable people to live more happily by adapting themselves to their surroundings. This object is less circumscribed than that of popular education or the education of the masses, where the aim is simply to inform and educate adults on lines laid down in advance. Fundamental education must be suited to the particular category of people concerned; and hence the psychological and sociological characteristics of rural communities and their individual local problems must first be carefully studied, by proved scientific methods.

Only then can real education begin, in the form of a re-orientation of existing tendencies and by making use of individual and collective motivations, while bearing in mind the functional unity of each ethnic or residential group. One of the principles of fundamental education is the observance of this unity.

That is why fundamental education cannot be restricted to a given field, such as literacy, agricultural education or the teaching of hygiene; and why, *a fortiori*, it never seeks to force communities to assimilate knowledge or practices which do not correspond to their ideals or motivations. Rather does it seek to help a given group of people,

regarded as a functional unit with its own motive power, placed in given surroundings and having to adapt itself to them by making the best use of certain resources and solve certain problems in the adaptation of its traditional institutions.

With certain communities of the South Cameroons, for example, it is wise, in introducing fundamental education, not to attempt to deal successively with each different tendency or demand, but rather to try to discover how those tendencies constitute varying forms of the same social dynamism (in this instance, the memory of former tribal coherence), and by what psychological and sociological processes the community in question expresses that dynamism in terms of its enrichment by its cocoa production, by the rise of a new economic '*élite*', by the transformation of its economy, by the adaptation of the old tribal organization, and so on.

Considering the various problems of a community as different elements of the same situation, it is the aim of fundamental education to solve them by a series of measures which form a coherent whole. Thus it is considered that each person's work (whether he be engaged in agriculture or a trade), together with education, economic development, the improvement of health conditions, public works, etc., should all be directed to the same end, namely the improvement of the living standard by means of an ever-closer adjustment of the community to its environment.

In this enterprise, needless to say, the extremely important factor of evolution is taken into account. Certain problems, indeed, derive from contact with Western civilization; and before any fundamental education can be undertaken, these factors must be analysed.

An extremely thorough preliminary study from a sociological standpoint of the communities on which a fundamental education experiment is to be attempted would therefore seem necessary. An excellent example of this type of work is the study carried out for Unesco in Haiti by the ethnologist A. Métraux. In fundamental education, the culture concerned must be respected as far as possible. As Métraux has written, 'perception of the harmonics of that culture, and an understanding of the values on which its customs are based, are of more lasting importance in carrying out an educational programme than a detailed knowledge of the material side of its life'.

In considering this doctrine, which has been called 'a wise empiricism and a relativist pluralism', we should remember that it is opposed to the intellectual prejudice which identifies the ideal with the universal and leads to the assimilation of one culture by another. According to these principles, those responsible for guiding and helping a human community through the medium of fundamental education must start from the local needs and original culture of that community, and adapt their methods to them. These methods, while consistent with the ideals of the community's culture (for every community has its values which must be safeguarded), will enable it to solve its problems of adjustment and evolution.

Another element—of a psychological nature this time—which plays an important part in fundamental education is motivation. This element is at the root of all action on a group of people, whether that action be educational, administrative or political. No individual readily takes part in any work unless he can see that it is going to benefit him or his community. It is commonly said that coloured people are lazy. In point of fact, they are ardent workers if they have before them a practicable and concrete objective. What discourages them is to work for an ideal which is not and never can be their own.

But fundamental education and the gradual adaptation of a society to its environment rest, as has been said, on those values which each recognizes in his own culture—in other words, on basic personality. To endeavour to discover that personality is a prerequisite of all educative action.

In fact, as regards fundamental education, it is necessary to apply Dewey's principle that no one does a job with profit unless he can see that it is of some positive use, and unless it interests him sufficiently for him to throw his whole personality into it.

This re-orientation can, moreover, be effected at a regional level, by the use of

economic objectives. Stock-raising or cotton, cocoa or tobacco planting can provide the stable economic bases essential to all fundamental education, since an improved living standard is determined by an increase in resources. It is for the regional administration to define this economic objective, according to the economic balance of the territory as a whole; but in so doing it must always take local aspirations into account, and only propose it to the community concerned in so far as it is consistent with its needs and capacities, with its interests and fundamental ideals.

In short, fundamental education must not be confused, either with education or training as such (for these are intended for people who are as yet unschooled), or with mere apprenticeship in the techniques of agriculture or a trade or, again, in hygienic habits. Fundamental education is a reorientation and an adjustment.

FUNDAMENTAL EDUCATION IN THE CAMEROONS

A territorial Fundamental Education Commission met in October 1952, comprising all the heads of services concerned, under the chairmanship of the High Commissioner. It adopted the principles and programme of work defined by the newly established Bureau of Fundamental Education, on the following broad lines:

1. The main principle of fundamental education is to discover the elements and factors making for a desire for progress on the part of a community, and to help expression to be given to them.
2. The campaign against illiteracy is only one aspect of the problem of fundamental education; moreover, adults can only be made literate in the light of previous experience in this field, which shows the necessity for:
 - (a) prior ethnological and psycho-sociological studies, to facilitate the choice of method, its application to various ethnic groups, and the definition of a principle with regard to the use of vernacular languages;
 - (b) the adoption of audio-visual aids suited to the ethnic, cultural, psychological and social characteristics thus revealed;
 - (c) the training of African assistants to prepare this material (e. g. illustrators);
 - (d) an intensive social and educative campaign in the spheres of hygiene, agriculture, trades and crafts, and community adjustment to the facts of progress.
3. The Experimental Centre at Endingding, which opened in September 1952 before the above programme had been drawn up, was incorporated in the machinery for fundamental education set up at territorial level by the creation of the Bureau of Fundamental Education as part of the Directorate of Education.
4. It was subsequently felt that it might be useful to carry out a second experiment in a village near Yaoundé where it was proposed to set up a model village. This centre at Nomayos, where the material employed is much more limited, can serve to illustrate a system of fundamental education different from that of the Endingding centre.
5. The Bureau of Fundamental Education should draw from these experiments and studies, conclusions which will be of value to teachers in other branches of education. Such are the arrangements for the fundamental education campaign now being launched in the Cameroons.

THE PILOT PROJECT AT ENDINGDING

The pilot project under execution by the Bureau of Fundamental Education covers a fairly individualized 'area' of community life—that of Endingding, the centre being 60 kilometres to the north of Yaoundé (the administrative district of Nyong and Sanaga) and the area having a population of 13,570 spread over 151 square kilometres. All the inhabitants belong to the Essele tribe or 'ayom' which the migrations from the opposite bank of the Sanaga have distributed at random over the territory in question.

The area is more thickly populated (89.8 to the square kilometre) than many other regions of the Cameroons. The population is scattered; the Endingding group is divided into 17 villages, each with an average population of 750, each village consisting of several hamlets spread out along the tracks near the plantations of cocoa and food crops. The population of each hamlet consists of all the members of one large family or 'ndabot'.

The demographic structure seems fairly satisfactory, though there is a preponderance of women in the age-groups of between 20 and 60, a feature which frequently occurs in districts where large numbers of adult men are attracted to the towns.

The proportion is 77 men to 100 women, which is usual in rural districts which tend to be deserted, to some extent, by the men.

The social organization of the population is similar to that of the Etons and other peoples of the 'fang' branch. The tribe is divided into 'ayom' clans; but the real family cell is the 'ndabot', which comprises the descendants of a common known ancestor with their husbands, wives, in-laws and resultant children.

The 'ndabot' is not only the family unit, but the residential unit as well. One 'ndabot' constitutes a village or hamlet. A village council consists of the men of the 'ndabot' who meet in the 'aban', or men's shelter. These family councils and 'abans' will have an important part to play in the fundamental education campaign, for it is from them that traditional leaders can be drawn.

One of the problems involved by the Endingding experiment is that of working at village level and restoring to the small scattered communities their sense of tribal cohesion. Each hamlet tends to be self-sufficient, the only clear feeling being that for the cohesion of the family or 'ndabot', or sometimes even for the 'family' in a more limited sense of the term.

This breaking-up into small units dates from the migratory period when the various Eton groups crossed the Sanaga and established themselves in the territory in small family groups. Another of its causes is the past contacts of these units and their chiefs with the Europeans, and the modifications introduced into the chieftain system by the administration.

It is therefore necessary to take the family groups as they at present exist and, using them as a foundation, to re-form the tribal units, but on the basis of new evolutionary factors, since progress must also be made from the standpoint of civic and political organization. Any individual or collective desire for progress must therefore be sought out, wherever it is to be found, and gradually identified with an awareness of the unity of the group and a desire for its progress as a whole.

Regard must also be had to the existence of an '*élite*', consisting of a few individuals who have acquired a certain wealth and thus attracted 'associates'. This is another dynamic element in the population which, though not traditional, may be instrumental in providing useful leaders.

The characteristics of the population and of the social structure are, then, extremely important in fundamental education. They have also been the determining factors in the choice of method in the literacy campaign, for it is difficult to upset the habits of a community and to collect large groups for evening classes when each hamlet or village has a fairly distinctive community life of its own. It has therefore been necessary to create a large number of literacy centres and place them in charge of voluntary instructors. This is an example of the need for a perfect knowledge of the structure of the community under consideration.

Economically, the Endingding district consists chiefly of smallholdings, and few of the planters employ paid labour. The stock raised is insufficient to improve the diet, domestic animals often being used solely for the purposes of a marriage dowry.

The principal product is cocoa; and the chief aim of the education undertaken must be to improve the quality of this crop, while at the same time organizing its collection, fermentation and sale on a co-operative basis. The teaching of co-operative methods

will take into account the existence of certain traditional or evolutive forms of collective work and association, such as, for example, working societies.

In the matter of foodstuff production, our first concern was to make a thorough study of the characteristics of the present diet, and an increase in certain crops and the introduction of others will be encouraged in the light of the deficiencies observed.¹

Regarding the development of rural industries and the teaching of trades, research into traditional characteristics was, of course, carried out before a programme for the technical training of village craftsmen was drawn up.

Traditional ideas on education are also important; and a psychological study was made of the attitude of adults to children, so as to determine how far the welfare officer could correct certain practices leading to such phenomena as nutritional 'frustration'. The composition of the small family and developments in the matter of polygamy are also, here, material factors.

The adoption of audio-visual aids is likewise dependent on psychological research regarding the manner of the African's perception of still and moving pictures.

Generally speaking, therefore, the pilot project at Endingding is being conducted in the light of the specific research carried out by the members of the team. This team has been instructed as to the special circumstances in which it has to work; and the training of the staff was one of the first problems tackled by the Bureau of Fundamental Education. Here we will simply summarize the question as follows: A team which is to undertake fundamental education must comprise two elements; firstly, a carefully selected and specially trained staff, capable of studying the people whom it is to educate as well as of performing the purely educational side of its work; and secondly, auxiliary workers, locally recruited, who should be trained to form the basis of a permanent staff. Finally, and above all, it should always be borne in mind that the ultimate aim of fundamental education is to make the leaders of the community concerned aware of their potentialities and responsibilities, and that the real staff and officers for such education must therefore be found among those leaders, whether traditional or of recent appearance.

That is why the fundamental education team for the Endingding pilot project has from the outset called upon voluntary assistants (in the shape of instructors, nurses, etc.), and relies on the support of the local chiefs.

CONCLUSION

In short, the aim of the pilot project undertaken in the Cameroons by the Bureau of Fundamental Education is not purely local in character. The purpose of the project is to perfect methods which can be applied to the rest of the territory and to permit the incorporation of fundamental education into the existing educational system and administrative structure, as well as the harmonization of its programme with the other branches of education and with the services concerned with social welfare and economic development.

Other regional centres will be set up, always in the light of previous psycho-sociological studies; but the pilot centre at Endingding, which is the 'trial-ground' for the south of the territory, has already yielded a wealth of guidance to which we hope to be able to revert later.²

¹ Generally speaking, the Bureau of Fundamental Education co-operates closely with the Cameroons Research Institute, a subsidiary of the Oversea Scientific Research Office.

² The Bulletin of Fundamental Education in the Cameroons periodically gives details of the progress of the campaign in this territory.

AN EXPERIMENT IN THE USE OF ADULT CLASSES IN SOCIAL RESEARCH

T. BRENNAN

The adult education movement is well developed in South Wales and its record rests on the activities of many organizations. These include the extra-mural departments of the university, the local education authorities, the Workers' Educational Association, the trade unions, the National Council of Labour Colleges, and, of course, the Sunday-schools of the Nonconformist chapels which many would claim as the strongest influence of all.

Various critics of the movement have pointed to what they believe to be a decline in quality, as shown by the failure to attract young people; the difficulty of getting students to produce written work; the change from a working-class membership to one more nearly middle-class; and the switch of interest from the traditional social-political subjects to subjects concerned more with personal culture and recreation. In other words the criticism is that the movement has lost much of its social purpose. The arguments are familiar enough and, of course, they are made in reference to the whole of Britain and not only to South Wales. In some respects (e.g. in its appeal to working-class members), the movement has suffered less in South Wales than elsewhere, but personal observation in the western districts of South Wales suggests that the critics are justified. Nevertheless, the results of the experiment described below and carried out in this area provide firm grounds for believing that the sense of social purpose in education still has considerable appeal.

The experiment was not designed primarily from the point of view of adult education but as an aid to field work in sociological research.

In 1949 a group of university research workers set out to make a sociological survey of industrial South-West Wales—roughly the area around Swansea devoted to the production of anthracite coal and tinsplate. No precise programme was laid down and, since there was very little material available which would provide an up-to-date picture of the social life of the area, it was decided to seek the help of students in adult education groups, in the belief that by general discussion such students might be able to show us something about the relation between various aspects of life in the area and so enable us to view some of the outstanding problems against their background instead of our own.

Members of the research team visited meetings of groups and classes already in existence and asked for volunteers. In other cases tutors already working with classes readily agreed to act as advocates for the experiment. From some classes one, two or three people agreed to help and from others there was no response at all. Most of the volunteers came from classes already concerned with such subjects as economics, politics, or history. On the other hand, the classes which were most proud of their record of having held together for more than 20 years, often with the same tutor for most of that time, contributed least.

After a few weeks seven groups were formed which in the session 1949-50 met four or five times each.

The groups were asked to select the subjects which they thought were worth investigating and to discuss each one on the basis of their own knowledge. In return they were promised that on each subject the published material which was available would be collected and presented to them for interpretation by the tutor, who was in each case a member of the research team.

The subjects chosen ranged over the whole field of social affairs and included problems of industrial employment, local government administration, the decline in the power of religion, juvenile delinquency among others.

The work involved in collecting material meant that meetings could not be held more frequently than once a month, but by the end of the winter when each group had met four or five times it became possible to bring the discussions on the subjects chosen to some conclusion. Three examples will serve to illustrate the progress made.

The achievements of the local authority had been criticized by one group. In the ensuing discussion many factors were examined. These included the local record on housing, a comparison with that of neighbouring authorities and authorities of similar size; the population history of the area, and the character of its local politics. It was found possible to explain the activities of the local authority in terms of the social history of the area, and to say something about the possibility of changes in the future.

A second group tackling the problem of lack of diversity of employment in the area arrived at a satisfactory explanation after examining the population settlement pattern of the area, its industrial history and the experience of areas which had developed rapidly in recent years. The solutions suggested included subsidizing of new industries, technical education and retraining, and migration.

Another group chose to discuss the problem of the decline of interest in civic affairs in their area. Here again the population history of the area was seen to be of importance, as well as the pattern of travel-to-work. The history of various local institutions, however, did not seem to bear out the original thesis of a general decline in social activity. The group came to the conclusion that the decline in community activity had something to do with the specialization of people's interests and that, in fact, what was lacking was not simply social activity but a sense of being concerned with the community as a whole rather than with a narrow section of one particular organization.

The experience in the local miners' union was cited in support of this hypothesis. Recently most of the collieries in the area had been independent and each colliery manager had been fully responsible for the working of his pit. Similarly, the local branch of the miners' union had been able to handle its business quickly and on the spot. The later amalgamation of most of the collieries and the consequent withdrawal of authority from the local manager had forced the same pattern of centralized authority on to the trade union. Confusion and delay in the settling of disputes and, perhaps of greater importance, the emergence of a class of professional trade union officials who ousted the local leader resulted. If a man were now interested in trade union affairs and wished his voice to be heard he must make his way along the established route to become a 'professional'. To do this and to cope with the complicated organizational machinery meant concentration on trade union affairs to the neglect of everything else. In other words, the community in which he lived became his trade union; his village or town ceased to matter.

This situation was said to apply also to local government activity, to chapel affairs and social organizations—i.e. a large number of people were occupied with their own particular 'social' affairs but had no feeling of common citizenship. The days when the responsible trade unionist or chapel member was also interested in his local authority, in adult education, and was concerned about anything which affected his community were gone and, it was said, social life had suffered as a result. The most unfortunate features of the process were that it had alienated the mass of people who, though interested in social affairs, were not prepared to compete with the specialists and that the very nature of specialization made it difficult for the specialists to render faithful representation.

The subjects chosen for discussion were all practical ones and it was therefore natural that some attempt should be made to suggest solutions for the various problems which had been studied. It was at this point that the most interesting feature of the experiment emerged. Solutions were offered though without any firm belief in their usefulness.

The students, most of whom took an active part themselves in trade union or political affairs, obviously had little faith in the ability of the political machinery of their society to do anything very positive about the problems which concerned them. They felt that

the machinery for organizing their society was out of their control, if not out of control altogether. The third example given above shows that members of one group recognized this larger problem early in their discussions and they advanced a hypothesis of 'government by specialists' which seemed to fit in with their experience. None of the other groups offered such an explanation, but all admitted in one way or another confusion and lack of confidence in attempts at translating conviction into action.

The explanation may be that the growth in power of the trade union and Labour movement in the past two decades has brought with it a more realistic appreciation of the problems of democracy which stands in contrast to earlier optimism. Or it may be that the peculiar social history of South Wales has given rise to this feeling of being outside rather than participating in a political system centred on London.

In any case the subject was of such obvious interest and importance that we decided to plan a more ambitious series of discussions for the session 1950-51. The scope 'of this enquiry was defined as 'an examination of the nature and working of democratic organizations'.

To keep the discussions on a practical level we still wanted students to examine particular problems but we also wanted to test, among others, the thesis of 'government by specialists' which has already been described. In this second series of discussions our enquiry was directed to finding out where the breakdown of communication between the individual and the State occurred. Was it in his own small community, and was it the fault of a set of machinery which turned the socially active individual into a specialist representative early in his career?

A reference book of social statistics of the area was prepared and given to students so that the necessary factual information would be available for discussion and those taking part would feel that the experiment was of some importance. The information contained in the handbook was supplemented from time to time by duplicated sheets or folders on special subjects. Six groups took part in the second series of meetings and met weekly throughout the winter.

The programme of meetings was arranged so that each group would examine the working of three or four types of organization and the problems connected with them. Every group included local government in its list but particular trade unions, religious groups, political parties and co-operative societies were also examined by one group or another.

Where the subject was that of a particular industry or trade union, an introductory lecture, designed to show the place of that organization in the working of democracy generally and to introduce for discussion some of the theoretical questions involved, was given. What should be the role of a trade union? Should it be concerned with detailed supervision of working conditions inside the factory? Or should its activities be limited to negotiation of wages? Or ought it to concern itself with such wider political questions as productivity or personal liberty? Is there a conflict between these various types of aims?

It was recognized, of course, that these were familiar questions but it was thought necessary to discuss them so that they could be used as a guide in the second stage of discussion—that of the interpretation of the record of a particular union. What in fact had been the record of the particular union under discussion? What kind of work actually took up the time of trade union officials? What kind of men were the local leaders? What were their other connexions and interests? Could recent changes in the leadership of the union be taken as indications of a change in policy, or were they simply changes in personnel? At the present time were the disputes between the rank and file and the local leaders really disputes on policy, or were they only disputes between those in office and those out of office? If the disputes were really disagreements about policy, what were the features in the organization of the union which made the leaders unrepresentative?

Stimulated by these questions members were able to report from their own experience

material which would not have been made available in any other way. From their own point of view, it was also clear that the discussions often led to a re-interpretation of facts which they held in their own memories. One example must suffice. This group agreed unanimously that the explanation of a switch from Liberal to Labour representation in the ward of the local authority was that 'the Liberals were out of touch with the needs of the younger generation'. As the discussion proceeded and students themselves described the population history of their area (that it was in fact a stable and slightly ageing population) and further agreed that the issues at the time of the election had been concerned with representing the ward as such rather than with any party policy, they themselves withdrew their original explanation and volunteered to examine the question further. They offered no such facile answers to later questions. Incidentally, a change of exactly the opposite character took place in the representation of this ward later and again the issue was one of pushing the needs of the particular area in a large authority. The fact that there was always a high poll (on one occasion 98 per cent) and that more than 70 per cent of the houses were owner-occupied, suggests that local patriotism was probably the overriding factor in municipal elections. This was the conclusion temporarily adopted by the group. Other groups had similar experiences and if the process shakes their belief in some of the previously held theories, the experience can only make them better students and better democrats.

From the point of view of university research the experiment was highly successful. Members of the research team were introduced to the area in much shorter time than would have been possible otherwise. The students provided not only information but also contacts and goodwill which was of great assistance when more detailed research had to be carried out later. For example, in the session following the group discussion experiment a request was sent to trade union branch secretaries and chapel secretaries for information about the social activities of their most active members. Nearly 40 per cent of all such questionnaires were completed satisfactorily and returned although they involved more work than is usually asked for in postal enquiries. We know from discussion that the interest of members of our discussion groups had a great deal to do with this success.

From the point of view of adult education the results are less easy to measure. It is some indication of the value of the experiment that it did evoke interest not only among those taking part but also among their colleagues in the trade unions, chapels and local authorities. Even since the series of formal discussions ended, some of the former members have met from time to time to discuss the progress of the written report and we have also had requests for interim results. We know, too, that the written material which was provided during the life of the groups has since been used to effect in local government, trade union and political discussions. It is easy to claim too much for one's own work but in our opinion this last point is the one which really suggests that the methods described here have some usefulness in adult education.

The preparation of local factual information for a small group is an expensive business and perhaps the discussion of particular social problems can never interest more than a few people in any district. Nevertheless if the few are encouraged to use their knowledge in running their own community the extra effort might be worth while.

JAN AMOS KOMENSKÝ

J. ALUN THOMAS

If there was one man above all others who lived, spoke, wrote and toiled for the ideals which Unesco believes in and strives to apply, that man was Jan Amos Komenský. This great European was born at Uherský Brod in Eastern Moravia, in the Kingdom of Bohemia, in 1592, and died in Amsterdam in 1670. A typical Czech, peace-loving yet stubbornly independent, he was in exile for over 40 years, years however of industrious study, teaching, educating, and administering affairs of Church and State. His life was one consistent service to humanity against a background of wars and grievous troubles.

Destined to be a teacher and theologian, he entered Heidelberg University in 1613. The science and philosophy of the Bible attracted him and while still young he prepared an ambitious scheme of encyclopaedic training in science and human knowledge which he called Pansophia, and at which he kept working steadily for the rest of his life. For Komenský, man was a rational creature placed among other visible creatures whose properties man must discover. A genuine Christian humanist, he wanted to educate his fellow-men, to open their minds to the wonders of science: let all schools be pleasant workshops where children of both sexes, men and women (he was strongly in favour of the education of women) can come together in good fellowship and progress together in the acquisition of knowledge; let Christians study the Bible by all means, but at the same time study also the world of nature. For Komenský there was no danger of any conflict between true religion and true science.

In his years of enforced trial, whether hiding in the homes of friends in his own country or exiled abroad, he devoted his time to study and writing. One of his best works in those years was *The Labyrinth of the World and the Paradise of the Heart*. There are some poignant passages in this work which reveal the author's awareness of the bitter social injustices of his day. In the ninth section of the work under the title of 'The Humble Supplications of the Poor', he describes the way in which human wrongs are being righted at the court of the Queen of Worldly Wisdom:

'Now the poor of all ranks came forth with a supplication, in which they complained of the great inequality in the world, and that others had abundance while they suffered want. They begged that this might in some fashion be righted. After the matter had been weighed, it was decreed that the poor should be told in answer that the Queen wished indeed that all should have as much comfort as they could themselves desire, but that the glory of the Kingdom demanded that the light of some should shine above that of others. Therefore, in accordance with the order established in the world, it could not be otherwise than that as Fortuna had her castle, so also should Industria



Medal struck in Czechoslovakia in 1946 in honour of Jan Amos Komenský. The inscription on the reverse side reads: 'To a forerunner of the United Nations Organization.'

have her workshops full of people. But this was granted them, that each one who was not idle might raise himself from poverty to whatever means he could or knew.'

It was in the early 30's of the seventeenth century, during the last few years of his stay in north-eastern Bohemia, that he began work on his first treatise on Education—the *Great Didactic* (*Didaktika, to gest uměnj umělého vyučování*). This work was completed at Leszno and was written in the vernacular to be a guide for those concerned with the education of the people in liberated Bohemia and Moravia. A Latin version of this work was produced in 1657. Komenský's quotation from Johann Valentin Andreae, 'It is inglorious to despair of progress', which heads his preface to this great work, typifies the character of the author. Never once did he lose faith in man's progress, nor did he withhold his contribution to it. In Komenský we find two great ideals brought together: the mystical tradition of the medieval period and the modern practical preoccupation of man's mind in science and industry. This work links Komenský's hope for the land of his birth with his thought and activities in exile. The work breathes the spirit of radical reform in education and shows the author at his best as an educational reformer.

His next step was to produce a school book which was to give practical effect to his ideas. The book he gave mankind made a stir throughout Europe and America, and encouraged the reformer to still greater efforts. The school book, an introduction to the study of Latin on new lines, was a grammar taking the form of a convenient small compendium of useful knowledge, the *Janua linguarum reserata*. It was published at Leszno and enjoyed an immense circulation. He had now given something to mankind that was already deeply desired by earnest minds in all lands and his fundamental principles in education seemed to fit perfectly with the needs of the times. Komenský in his *Continuatio fraternae admonitionis*, an autobiographical work published in 1669, describes the reception of the *Janua* in these words: 'From the learned in various lands there came to me letters giving me joy at my new discovery and in diverse ways encouraging me to yet bolder enterprise.'

Komenský's principle in the teaching of Latin and all languages was that the pupils' comprehension and tongue should always advance together and abreast of each other, and that in all cases words and what they stood for should be grasped through 'things' rather than through dull and monotonous drilling in word memorizing.

We are by today so accustomed to the reformed method in both fundamental and adult education that we find it difficult to realize what this great pioneer accomplished. Let the reformer himself teach us in these words, a typical passage which unconsciously reveals the spirit of his day. Rejoicing that his method is finding favour on all sides he says that 'recently it has pleased God to let the morning-glow of a newly-rising age appear, in which He has inspired some good men in Germany who, weary of the confused method of instruction employed in the schools, have begun to think out an easier and shorter way of teaching the languages and arts'.

Schools and families throughout Europe made repeated demands for the *Janua* and several new editions were brought out. It was as the author of this work that Komenský became so well known in the British Isles where the first edition of *The Gate of Tongues Unlocked and Opened* was published in 1631. In America it may be assumed that it was from the *Janua* that many thousands of students at Harvard and at the Boston Latin School mastered their Latin. Among Harvard students in 1665 were two Indians, Joel Jacomis and Caleb Cheeshahteumuck; the former's copy of the *Janua* by which he learnt Latin can be seen today in the Harvard Library with the owner's autograph on the fly-leaf.

Girls must attend school as well as boys; there was no reason why they should not share liberal studies equally with the boys. 'For equally are they God's image: equally are they partakers of grace and of the Kingdom to come: equally are they furnished with minds agile and capable of wisdom, yea, often beyond our sex: equally to them is there a possibility of attaining high distinction, in as much as they have often been

employed by God Himself for the government of peoples, the bestowing of wholesome counsels on Kings and Princes, the science of medicine and other things useful to the human race. . . . Why then should we admit them to the Alphabet, but afterwards debar them from Books? Do we fear their rashness? The more we occupy their thoughts, the less will there be in them for rashness, which springs generally from vacuity of minds.'

All boys and girls, then, without distinction of class are to attend the vernacular school. Let educationists beware lest they 'give some children grounds for considering their own lot with satisfaction and that of the others with scorn'. Teachers must dedicate themselves to helping where help was most needed by patiently assisting the slow child. 'Alexander', he said, 'knew how to manage the unmanageable steed.' In the old Latin schools the boys used to be drilled for eight hours each day; their personality was ignored, they were not taught to use their hands and voices, nor were they encouraged to play games, but in the vernacular school realism is to prevail, and they must be taught by things apprehended by the senses. They are to take an interest in their surroundings; how men live and do business in civic and commercial life. By using the *Janua* the Latin instruction is reduced to two hours a day and a two-year study of the language would lead them directly to reading, and preferably to reading the new scientific works.

Komenský's realism as an educationist led him to extol Bacon's great classic, *Instauratio magna*, which gave him a sound philosophy to work on. He does not discard Latin but makes it the vehicle of such knowledge of the world around us as would encourage children and youth to play a worthy part in that scientific awakening for which Bacon laid the foundations. The classical authors are put on one side. They did not make suitable reading for they took away men's minds from the attractive new knowledge surrounding mankind. As a Christian he realized, too, the devastating influence of the classical pagan authors. Komenský claimed the authority of several of the Christian Fathers for his views and maintained that with very few exceptions, such as Plato and Seneca, the Græco-Roman classics, were unfit reading for young people.

In the *Janua* he opened the door to the study of Latin in such a way as to form part of an all-embracing system of word-books, grammars and dictionaries. Previous works on elementary education had received but little attention and were never translated from the Czech. It was different with the *Janua*, which before long was translated into 12 European and four Asiatic languages and became a universal favourite.

There are good reasons for this success for Komenský, who after a deep study of education and of its application in the schools, had made his epoch-making discovery—that education must be founded on the child's own experience of life and built up steadily and gradually from an ever-widening understanding of the child's needs and interests.

It is worth while noting the distribution of interest which the author employs in his work; in the 98 sections in the body of the work no fewer than 30 are devoted to natural history, 20 to learning and culture, 16 to arts and trades, 11 to politics, 10 to ethics, 6 to religion and 5 to social life.

In his work the author selects 8,000 of the commonest Latin words which he combines skilfully in hundreds of sentences progressing carefully from one difficulty to another in grammatical structure. He uses each word in its root significance and uses it once only. But what makes the book more than a collection of words and idioms is his distribution of the words into several sections, each section being confined to a single subject. Looked upon as a whole we have, instead of a dull textbook, a colourful encyclopaedic outline of all knowledge.

His *Orbis sensualium pictus* is an adaptation of the *Janua* with the welcome addition of pictures. The title page in the English translation describes the contents very simply. The twelfth edition published in London in 1777 has these words on the title page: 'Joh. Amos Comenius's Visible World: or a Nomenclature and Pictures, of all the Chief Things that are in the World, and of Men's Employments therein; In above 150 Cuts.

Written by the Author in Latin and High Dutch, being one of his last Essays; and the most suitable to Children's Capacities of any he hath hitherto made.'

In a harsh age of bitter controversies Komenský stood by humanity. Great indeed is our debt to the man who showed us how to acquire knowledge from things rather than from books, who abolished the inhuman conditions in the schoolrooms of his day, who linked school and home in the education of children, who encouraged the rightful use of the vernacular in education, who brought cheer and brightness into classrooms and books. Great indeed is his place in the history of education. In the field of elementary and secondary education, he is our constant inspiration. If for a while he lost the dear homeland of his birth, he gained the world, as Jules Michelet so truly maintains: 'J'entends un sens unique d'universalité. D'un cœur et d'un esprit immense il embrassa et toute science et toute nation. Par tous pays, Pologne, Hongrie, Suède, Angleterre, Hollande, il alla enseignant: premièrement la paix, deuxièmement le moyen de la paix, l'universalité fraternelle.'

NOTES ON THE STUDY OF OCEANIC LINGUISTICS

H. G. ALUN HUGHES

The purpose of this article is to review summarily the past and the present status of Oceanic linguistic studies and to indicate some of the problems now facing workers in that field.

It is convenient to consider the historical development of our subject as having four principal phases. These are, naturally, only arbitrary, there having been much overlapping and interaction. The phases are: The garnering of fragmentary knowledge in the course of European voyages of discovery; the growth of more accurate knowledge as a consequence of missionary occupation; the development of academic study of the comparative philology; the beginning of modern descriptive research.¹

Accounts of the discovery of the Solomon Islands in 1568 by Alvaro de Mendaña provide the first extant record made by Europeans of an Oceanic language—some 30 isolate words collected on the Island of Santa Ysabel. From then onwards virtually every voyage made its contribution to the extension of linguistic knowledge, though often of slight consequence and of dubious accuracy. The vocabularies compiled in 1615-17 by Schouten and Le Maire, for example, proved subsequently to have been wrongly located and the identification of the languages concerned was for a long time a matter of academic controversy. Perhaps the most notable contributions in the eighteenth and early nineteenth centuries were those stemming from the voyages of James Cook (1768-80), of J. S. C. Dumont d'Urville (1826-29), and of the United States Exploring Expedition (1838-42) under the command of Charles Wilkes, USN. The philologist, Horatio Hale, was a participant in the latter expedition and to him we owe the first record of a number of languages of the Central Pacific, as e.g. of Gilbertese, Tokelau, Ellice and Rotuman. Hale is the forerunner of systematic linguistic research in the Pacific.

¹ The Report of the Commission set up by the International Council for Philosophy and Humanistic Studies, Unesco, Paris, 31 May-7 June 1951, provides a summary statement of some cardinal principles and procedures of present-day descriptive linguistics. This document is reprinted, with a commentary by Professor J. R. Firth, in *Transactions of the Philological Society*, 1951, pp. 69-87.

Before Hale the data furnished by the voyagers, though received avidly by scholars in Europe, were of little practical use. The first missionaries in Eastern Polynesia had available to them the vocabularies of Cook and of a *Bounty* mutineer. Attempts by the missionaries to formulate sentences from these lists of isolate words using English syntax (for no other was known to them) were met with incomprehension. Weary years had to be spent in learning the language before evangelization and Scripture translation could profitably begin. In Tahiti seven years elapsed before Henry Nott felt competent to undertake a tour of preaching in Tahitian, while the Welshman, John Davies, produced his grammar and dictionary of Tahitian only in 1823 and 1851 respectively. Few of the pioneer missionaries were academically trained, the majority being of working-class origin. The greater, therefore, should be our admiration for their linguistic achievements, however imperfect they appear now when subjected to modern scientific scrutiny.¹ With the beginning of Christian missionary endeavour in the Pacific, then, a new phase of more accurate linguistic knowledge was opened. Chronologically, the inception of this phase is marked by the arrival of missionaries in Tahiti, Tonga and the Marquesas in the year 1797. This party was sent out by the London Missionary Society. The Church Missionary Society established itself in New Zealand in 1814 and the American Board of Commissioners for Foreign Missions started work in Hawaii in 1820. Missionary activity extended rapidly to all parts of the Pacific with many societies, both Protestant and Roman Catholic, participating. In this phase, the distinction of having compiled the first grammar and dictionary of any Oceanic language is held by William Crook of the London Missionary Society who landed alone in the Marquesas, where he remained from 6 June 1797 to 8 January 1799. Crook's work remained unpublished. The first published grammar was that of Maori, compiled with the help of Samuel Lee, Professor of Hebrew at Cambridge. This appeared in 1820. It is the first instance of the use of informants from the Pacific for language study. Four young Maoris visited England to work with Lee.

Concurrently with the explorations and with the spread of the missions grew the interests of European scholars in the languages and cultures of the island world. Throughout the nineteenth century and well into the twentieth, these scholars used the observations of missionaries as the foundation for comparative studies. The theory of a Malay-Polynesian relationship was propounded by Marsden in 1834 and developed by von Humboldt and Buschmann. Bopp in 1841 sought to relate the Oceanic and the Indo-European languages. H. C. von der Gabelentz, Kern, Schmidt, Dempwolff, Ray and many others devoted their lives to the classification of the Oceanic languages and to investigating their relationship with other language families. Viewed in retrospect, their work is seen today to have been premature. Most of it was second-hand linguistics based on missionary studies which, though in many respects admirable, were often inaccurate and phonetically uninformed. The following comment is relevant to our criticism of this comparativist phase:

'Comparative linguistics is concerned with the relationship and development of languages and not of texts. Languages are spoken and texts are written, and any linguistic conclusions based on textual study, no matter how scholarly, without a background of live phonetic education, must be treated with the same suspicion as a textual emendation by a scholar who has never seen a manuscript. It is the besetting failure of "comparative philology" that it has too often been content to study letter-changes, the substitutions of *figura* rather than *potestas*, forgetting that e.g. *b > p* has no linguistic meaning whatever until *b* and *p* have been interpreted, both phonetically and phonologically: and phonological systems can only be established on the basis of detailed phonetic observation.'²

¹ Some of this early work, however, has remained without equal. A case of special distinction is the orthography and grammar of Fijian made by the Rev. David Hazlewood on the basis of earlier work by William Cross and David Cargill.

² W. S. Allen. 'Phonetics and Comparative Linguistics', *Archivum Linguisticum*, Vol. 3, 1952, p. 132.

While some of the work of the academic comparativists resulted in the involuntary distortion of linguistic fact, more serious harm was caused by the host of speculative amateurs who, obsessed with the problems of racial origin and migrations, plundered the languages of the Pacific for evidence to buttress their theories. Boundless imagination and lack of scientific method characterize this lunatic fringe which has been more pervasive and vocal in Oceanic studies than in almost any other field.

The late Sir Peter Buck has given us an epitaph for this whole phase of Oceanic linguistics: '... the methods so popular in the past have produced results which may be not only valueless but actually misleading.'

The turn of the century saw the beginnings of a revolution in the anthropology of the Pacific marked particularly by appreciation of the importance of scientific field-work. This phase was opened by the Cambridge Anthropological Expedition to Torres Straits in 1899¹ and the Südsee-Expedition of 1908-10. The emergence of the functionalist approach to social anthropology associated with Bronislaw Malinowski gave the first dynamic impetus. Further advances stemmed from the Pan-Pacific Science Congresses held at Honolulu in 1920 and at Melbourne and Sydney in 1923. The Honolulu congress adopted a report 'Recommendations for Anthropological Research in Polynesia' which very considerably influenced the course of anthropological field-work to the present day. In particular, these congresses inspired the numerous expeditions and surveys of the Bernice P. Bishop Museum. The inadequacy of linguistic knowledge for the Pacific area was noted by the Honolulu and Australian congresses. Stress was laid on the importance of phonetics and on the necessity of building up a corpus of scientifically recorded vernacular texts to supplement the missionary material already available and to give a sounder basis for studies in comparative philology. But no stimulus to linguistic research comparable to that given to anthropology resulted from these conferences. The revolution in anthropology was not to be paralleled by a revolution in linguistics for over two decades. Oceanic linguistics remained the preserve of missionaries and of a diminutive cadre of scholars. There was little or no significant change in methodology or direction.

A new era opened for Oceanic linguistics as a consequence of the general rebirth of linguistic studies in the period following World War II. Linguistic science, and especially its descriptive branch, has achieved unprecedented autonomy and stature in Great Britain and in the United States. New concepts and techniques are already revising and advancing knowledge in many fields and opening out fresh perspectives. In both countries a by-product of this post-war renaissance is a tremendous expansion of research on the languages of Asia, Africa and other 'undeveloped' areas. That this has been interpreted in some quarters as an aspect of the struggle to salvage something from the wreck of colonialism in no way detracts from its importance. The training of missionaries for linguistic work in the mission fields of the world is receiving much attention in the United States, through the agency particularly of the Summer Institute of Linguistics. As in the nineteenth century, we shall have to rely for a long time to come upon missionaries for our knowledge of many 'exotic' languages. The prospect that the new generation will be informed in descriptive techniques is most welcome.²

In Great Britain similar far-reaching developments have centred in the School of Oriental and African Studies of the University of London. Henry Sweet, Professor of English at Oxford, addressed the Philological Society in 1877 in the following terms:

'Our aim ought clearly to be ... to concentrate our energies mainly on what may be called "living philology"'. The vastness of our empire, which brings us in contact

¹ This expedition included a linguist, S. H. Ray.

² Symptomatic of the new outlook are E. A. Nida, *Bible Translating* (New York, 1947) and the journal *The Bible Translator* (1950—). Other bodies pioneering advance are the University of Michigan, the Linguistic Society of America, which sponsors an annual linguistic institute, and the Linguistic Circle of New York.

with innumerable languages, alone forces us incessantly to grapple with the difficulties of spoken, often also unwritten, languages. We ought to be able to send out yearly hundreds of thoroughly and specially trained young men. . . .'

Sweet's vision is on the way to realization. The Report of the Inter-departmental Commission of Inquiry on Oriental, Slavonic, East European and African Studies, presided over by the Earl of Scarbrough, was published in April 1947. The British Government accepted its proposals and financed a great expansion of staff and facilities for those studies. The first fruits of the Scarbrough Report are already to be seen at the School of Oriental and African Studies where research and teaching in the languages of Asia and Africa is being pursued with greater vigour than ever before.

Under the leadership of J. R. Firth, Professor of General Linguistics, an integrated group of 'thoroughly and specially trained' young men and women has come into being, in the Department of Phonetics and Linguistics and the Department of South-east Asia and the Islands. Two lectureships in Oceanic languages have been established and field-work in the Pacific has been carried out since 1948 by both lecturers. G. B. Milner investigated the Nadi and Nadroga dialects of Viti Levu and prepared a practical grammar of Fijian for the Government of Fiji. This was followed by a study of the phonetics of Tongan and by work in the British Solomon Islands Protectorate on the phonetics of Vekalo (Vella Lavella) and Roviana. Study of Vekalo was continued in London in 1952 with the assistance of an informant. The present writer has carried out research in the Gilbert Islands, Marshall Islands, Caroline Islands, Ellice Islands and Samoa and on the dialect of Atafu (Tokelau Islands). Courses are now available in Fijian, Gilbertese, Tongan, Ellice, Vekalo and a number of other languages. A comprehensive bibliography of Oceanic linguistics is nearing completion. Important research has also been done by R. H. Robins on Sundanese and by N. C. Scott, Reader in Phonetics, on Sea Dayak and Fijian.¹

The London group, devoting itself to descriptive linguistics, is the largest and most closely integrated, and is consciously and actively revisionist in its theory and practice. But important progress has taken place at other universities. Oceanic linguistics are flourishing at the University of Hawaii, under S. H. Elbert, where a major project in hand is the preparation of a definitive dictionary of Hawaiian. At Sydney the veteran A. C. Capell continues to further the study of the languages of New Guinea and Melanesia and to lay the basis for an autonomous Department of Linguistics. In New Zealand, the Maori language has at long last achieved the dignity of a degree course at Auckland. Growing interest in the languages of the Pacific is to be observed at the University of Paris.

The High Commission of the Trust Territory of the Pacific Islands has appointed a Supervisor of Linguistics, A. G. Smith, for the Micronesian area now under American jurisdiction. This official action could usefully be emulated by other governments in the Pacific area. The Co-ordinated Investigation of Micronesian Anthropology (1947-48) sponsored by the Pacific Science Board of the National Research Council, included a number of linguistic studies, by I. Dyen on Trukese, by S. H. Elbert on Kapingamarangi, by P. Garvin on Ponapean, and by A. C. Capell on Palauan. Some of the results, unfortunately, are rather disappointing. A preoccupation with comparative philology is still evident in one or two cases. Finally, mention must be made of the sympathetic interest of the South Pacific Commission in the progress of Oceanic linguistic studies. The commission has sponsored a review of the status and needs of research in the Melanesian area by A. C. Capell.² A series of bibliographies of vernacular literature is projected, sound-recording apparatus has been purchased and is

¹ N. C. Scott, 'A Study of the Phonetics of Fijian', *Bulletin of the School of Oriental and African Studies*, Vol. 12, 1948, pp. 737-52. His work on Sea Dayak, including a dictionary, is awaiting publication.

² This is shortly to be published by the Oxford University Press.

available for loan to field-workers, while a particularly valuable service is the micro-filming of unpublished grammars and dictionaries.

A. C. Capell recently said of the present state of knowledge of the Oceanic linguistics that 'to set out the problems that await research is . . . practically to set out all the possibilities of the field'. Regrettably, there can be no disagreement with this view.

Vast areas remain linguistically unexplored—particularly in New Guinea, of which area S. H. Ray stated in 1923 that 'there is work here for generations of Australian scholars'. This is still true. Subsequent work has served to show even more clearly the immensity of the task remaining. North Bougainville, the Santa Cruz Islands, parts of the New Hebrides, the Polynesian outliers, the Tokelau Islands are among other areas still uninvestigated.

Dialect studies are needed in areas where some standardized form of speech has been adopted arbitrarily by missions or government, as in Papua, in the Solomons and in Fiji. The hitherto neglected dialects offer a source of enrichment for the standard language as a medium of literature. Such dialect research would profitably extend and deepen our linguistic knowledge. Little has yet been done in this direction.

By modern standards, no language in the Pacific has yet been adequately described. In very many cases our knowledge rests in a brief word-list or in a translation of some fragment of Holy Scripture. Where fuller documentation exists, its value is all too often vitiated by lack of a sound basis of phonetic and phonological research, by grammatical distortion caused by forcible analysis into the categories traditional to the Indo-European languages, and by disregard for study of the language as a living force within a functioning, dynamic society and culture.¹

The salient tasks facing linguistic science in the Pacific are, then, the exploration of the neglected areas and the re-working and improvement of existing knowledge. These must have absolute priority. Useful studies in comparative philology are otherwise inconceivable. In any case, a closer alliance with the phonetic discipline must form the basis of future advances in the comparative field.

Manifold practical problems also call for attention. Literacy teaching techniques and materials, the advancement of vernacular education, the provision of vernacular literature—all are matters in which the linguist should be concerned. One cannot sufficiently emphasize the importance of reciprocity. The linguist and the anthropologist depend upon the friendship and co-operation of the island peoples for success in their work. They have the duty, therefore, to ensure that something of practical value to the island peoples emerges from their studies.

Orthographic problems are of special importance in a number of areas, both where a language is for the first time reduced to writing and where mission-devised alphabets have proved inadequate. In the Marshalls, in Truk, Ponape and elsewhere in Micronesia several imperfect orthographies sponsored by rival missions exist side by side. Official attempts at standardization have resulted merely in the addition of another element to the general muddle. Standardization of the Gilbertese orthography by the Government, without expert linguistic advice, ironed out some differences in the systems used by Protestant and Catholic missions but also resulted in retrogression in phonemic accuracy. Sound changes now fully established in spoken Samoan call urgently for a new study of the orthography.

We have touched briefly upon some of the developments and trends which promise to revitalize Oceanic linguistic studies. There is yet much room for improvement in a number of respects:

¹ Attention is drawn to the importance of the approach to linguistic description outlined by Bronislaw Malinowski in Vol. 2 of his *Coral Gardens and their Magic* (Allen & Unwin, London, 1935). This approach has been developed by J. R. Firth and others. 'Context of situation' is a key concept of the London group led by Firth.

1. A greater extension is needed in the training of missionaries, anthropologists and administrators in phonetics and descriptive linguistics generally.
2. There must be a much deeper interpenetration of the disciplines of linguistics and social anthropology.
3. The island peoples themselves must be drawn into the study of their own languages and cultures, wherever possible. Means must be found whereby suitable islanders can receive full training in linguistics, so that we may see the scientific study of Fijian being done by a Fijian, of Maori by a Maori, of Samoan by a Samoan and so on. The creation of language and literature committees, based primarily in the island population, but with mission and official representation, is feasible and greatly to be desired in a number of territories.
4. More university posts or research fellowships in Oceanic languages are required, more field expeditions and more use of informants from the islands by workers in the metropolitan countries. These developments are inhibited only by the inability of most universities to finance them. This state of affairs should be ended. When the nations of the world are lavishing their treasure upon the means of destruction it is strange to hear the claim that funds cannot be found for peaceful, constructive purposes which would contribute a great deal both to the happiness and progress of the island peoples and to the enlightenment of the rest of the world.

LEADERS

*Of the best leaders
 The people only know that they exist;
 The next best they love and praise;
 The next they fear;
 And the next they revile.
 When they do not command the people's faith,
 Some will lose faith in them,
 And then they resort to recriminations!
 But of the best when their task is accomplished,
 their work done,
 The people all remark, 'We have done it ourselves'.*

Lao Tse

OPEN FORUM

The Human Aspect of Fundamental Education

ANDRÉ TERRISSE

Whenever one reads reports, commentaries or critical analyses dealing with fundamental education experiments, one is struck by the fact that particular emphasis seems to be laid on practical achievements showing an immediate return and on clearly discernible intellectual progress. But the effect on the individual, and the consequent psychological changes undergone by the community to which he belongs, are always mentioned with caution.

What are the immediate, noticeable results? In the first place, fundamental education is a spectacular thing. With its vans, generating sets and audio-visual apparatus, it throws the native bush-life into confusion, rends the age-long silence, lights up the dark nights, brings to life strange images on screens, and fills the air with words and sounds never heard there before. The travelling mission is an entirely new phenomenon, come to break the sleepy monotony of village life. Afterwards, this astonishing apparition is talked of and remembered like a comet or an eclipse.

This spectacular aspect of fundamental education (we shall see later how profound its repercussions are) may become dangerous if too much importance is attached to a description of the spectacle for its own sake.

Another fact always recorded by eye-witnesses is the rapidity with which intellectual progress is made. Educational methods are transformed by the employment of ideographic techniques, audio-visual aids and curricula designed to impart knowledge of practical use. Education is, in fact, being industrialized before our eyes. Adolescents and adults who volunteer to learn have need of education, and all their intellectual powers are therefore immediately called into play.

In such favourable circumstances, it is easy for an educator to teach certain elementary ideas with a rapidity that astonishes the uninitiated. For example, illiterate Africans with no knowledge of French have been known, after a month and a half, to do two-figure multiplication and division sums, and even to prove their answers. Why should this be thought surprising? These adults knew already, by experience, how to multiply and divide, and the educator did not waste time on elementary explanations; all he did was to direct intuitive knowledge, teaching his pupils to use a mechanical device for a purpose with which they were already familiar. Here again, the results, for the uninitiated are rather spectacular; but to the expert, they are only what he could expect.

The third and last aspect that strikes the visitor is the improvement of living conditions wherever means are available for building, fitting and transforming village installations.

Laying on water, building a market, wash-house or school are the visible results of a mission's work, but such things could be done, often more efficiently, by the technical service concerned. These are not the most original results of fundamental education.

What we hear least about is the profound and incalculable effect of fundamental education on the individual himself, giving a new meaning to life, creating bonds hitherto non-existent in the community and reclassifying individuals in accordance with a new set of values.

Every form of education changes people in some way, even if it does not set out to do so. Every fresh piece of knowledge makes a very lively impression on the mind of an illiterate. Coming quite new to learning, he feels at his first lesson like a debutante at her first ball. A new world is revealed to him. The sudden change has the effect of a shock; a good educator will take advantage of this reaction and use these emotional impacts as a means of influencing his pupil's personality.

In a series of carefully calculated stages, the fundamental education expert introduces his pupils first to some useful idea, then to a picture illustrating it, and follows this up with a film, an experiment, a demonstration and, finally, with the proof. This breath-taking educational and intellectual offensive, leaves the personalities of his pupils defenceless and malleable.

Gradually the pupils get used to it, begin to ask questions and want to know more and understand better. But, the first shocks of fundamental education have left them in a state of admiration and they are only too anxious to see and believe. They are sentimentally well-disposed towards these men who, of their own accord, have come to help them. Hitherto, the arrival of men like that had filled them, if not with fear, at least with apprehension, for they came to levy taxes or recruit soldiers, to give orders, criticize, forbid this and that, look for merchandise, buy and sell; and the natives on the defensive, were obliged to parley and fend for themselves. Then in the evening, the intruders were forgotten as the sound of their motor engines died away in the distance. The members of a fundamental education mission also arrive with a noise of engines, but they go at once to the local leaders to ask for help; they set up their camp in the village; everyone can watch them cooking and eating. Their sleep is as restless as that of the villagers, and they are wrapped in the same night. They spread their electric wires everywhere, like a delicate spider's web, and, when evening comes, they suddenly flood the huts with light, conjuring unfamiliar scenery out of the darkness. Then the loudspeakers roar out their welcome. Everywhere there is cheerfulness, creating a kind of security. Hyenas, which used to howl round the village at night, peer out uneasily from the thickets. The very sounds of the bush at night are subdued to the new order. It is as if the fine town of which every villager dreams, with its lights and gaiety and safety, had sprung up before his eyes; but it is less intimidating, for each inhabitant is aware of his own hut and field in the background. All around him, he sees only friendly faces, and joy shared with one's friends is a doubled joy.

There are fresh surprises every evening. Is that, then, how you learn to read? But it can't be true! The loudspeaker, with its terrifying, gaping jaws, suddenly starts talking in the local dialect, and not only that, but it tells how to solve everyday problems! In such an atmosphere, all the criticisms that are heard seem justified, and everyone is sorry to have been so lazy and ignorant.

And these men, who speak so wisely, do not stop at words: they share in the work of the village and take part in everything; as soon as you think of a question, they are there to answer it, and, if they do not know the answer at once, they ask you to help them find it. They carry out experiments and give demonstrations: it is impossible not to believe them and, believing them to do what they say. This *banco* brick, which they made in front of everyone, with so little cement, gravel and laterite, does not disintegrate when it is placed in water. Or take the case of the sick man, groaning in his hut, who was restored to health by a few injections; and yet the men who do these things have no miraculous powers: far from keeping their methods secret, they make a point of passing them on and encourage as many people as possible to use them. How new all this is, and what a different complexion it puts on problems!

The second stage is passed. Are the advances of these kind and generous men to be met with mere self-seeking interest?

Soon, there is a slow procession of women, bearing gifts: a white chicken, an egg, a sheep offered by a rich chieftain, a dish of couscous, so well ground and sifted that it is as white as the muslin floating from the shoulders of the woman who carries it.

What is strange, however, is that there seems to be some reluctance to accept these gifts; perhaps they are inadequate? Finally, a chieftain or marabout asks the head of the mission what he wants.

The moment has come. What the head of the mission wants is that the whole population should take an active part in the tasks it is proposed to undertake. What are required are voluntary workers, ideas for meeting immediate needs, information regarding the

wishes of the community as a whole, and proposals for improvements. Cinema shows, talks and films stimulate ideas, and others are suggested.

Are the hundreds of women who wash their linen near the troughs where the oxen drink to go on spreading their loin-cloths and *boubous* on the miserable slope covered with dried cow-dung? Why not construct drying-yards? One team goes off into the bush to collect stakes and another sets about digging holes. Next morning, every woman who goes to do her washing will carry a gourd full of stones on her head; then, all that is wanted is a little cement and wire from the mission. By the end of a week, everyone wonders why they had not thought of it before, and the drying-yards have to be made longer. And what about the babies on their mothers' backs, exposed to the blazing sun? The doctor has said that it is not right, only unfortunately there are no trees to provide shade, and none can be planted on account of the animals. Why not put up a big open shed with a thatched roof? Thus the first notion of comfort and progress begins to dawn—and along with it, the notion of collective organization. Problems never confronted before are now considered. Torpid, passive minds begin to stir again. A new man is born. What seemed impossible yesterday becomes a reality. Hope creeps into a wisdom bleak till now: for once you have solved a problem by yourself, countless things become feasible. At M'Boumba, the local population, after twice refusing a French school, erected the building with their own hands; and whereas a month previously women had been advised not to attend classes, or forbidden to do so, 14 girl pupils were now enrolled. In Guinea—probably for the first time in the history of Africa—the grass is now cut at the end of the winter season and built into ricks to provide a reserve of fodder for the dry period. At Darou-Mousti the marabout has started a nursery of young trees for replanting, thus revolutionizing the habits of that sect of tree-cutters. Once this new sense of collective betterment has been awakened, all that remains is to guide the efforts.

The mission at Darou-Mousti (Senegal) was anxious to solve the problem of cleanliness in meat. It successfully insisted on the inspection of meat by the veterinary surgeon. On the public square, butchers were selling meat over which hovered an unimaginable swarm of flies. In some places it was almost impossible to make out what lay beneath the crawling mass. The animals were slaughtered in a dirty corner where all the filth was left lying about. The quarters of meat were simply thrown down on the ground. Health talks and films about flies finally bred a genuine disgust for this state of things. A lattice-walled butcher's shop with a clean display slab was put up in the market-place. The butchers themselves helped to make the necessary *banco* bricks.

Next came a cement slaughtering-floor equipped with metal posts with cross-pieces for hanging the meat, a water-tank and a cesspool, constructed with the help of the butchers.

No sooner had this been completed than all the men concerned with the purchase, slaughter and retailing of meat transferred their old village lock, stock and barrel to the new district that was growing up near the water supply.

Thus, by means of collective undertakings carried out at little cost, the fundamental education mission succeeds in promoting a new form of communal activity. For while collective work is customary in Africa, it is always carried out for the benefit of some private individual—an influential land-owner, a marabout, or even an ordinary citizen. No idea of public utility attaches to it. In other words, Africa is familiar with the notion of 'all for one', but not with that of 'one for all'. To my mind, one of the most original features of fundamental education is that it imparts this idea of devotion to the common welfare. This is probably due to the fact that it brings the Africans into touch, for the first time, with men who are doing entirely disinterested work. The villagers instinctively respond to the nobility of this attitude, the more so as it appeals to something that lies deep within their own natures—for the sense of devotion is very much alive in Africa.

They realize at the same time that a new scale of values is beginning to be applied in their own society. Skill and intelligence come into their own again, once the teachers and technicians get to work. The well-born boy is astonished to find that his slave is as

quick as he in learning to read; and the marabout's son reveals a gift for drawing and painting. Evening classes have their reading champions, applauded by the public. All this stirs up local society, which becomes less hidebound by tradition, and a new order begins to develop surreptitiously alongside the ancient order.

Above all, people begin again to hope. At first it is something purely personal—the individual feels a revival of confidence in the unchanging customs handed down from his forefathers: then, this confidence begins to extend to other men, and to Western ideas. The white man's world, which had at first seemed like some mighty, oppressive form of witchcraft, is now perceived to be a source of education and emancipation for all mankind. Men who are linked neither by race, family, tastes or environment are seen to be capable of helping one another. Their ideas can be applied to everyday work, improving it, simplifying it, making it more inspiring.

Long after the mission has gone away again—when the notions imparted will perhaps have faded, vanquished by the grim realities of daily life; when the hastily erected buildings will perhaps have fallen to pieces—a living force will remain: the idea that mutual help can lighten the burden, that everything becomes possible to those who work in unison, that collective life brings duties and joys to every member of the community. The sojourn of the fundamental education mission is indeed the 'sojourn of man'. With it comes the discovery that man is not necessarily 'a wolf to man'.

Contrary to what is supposed, the village will not sink back into its ancient torpor even when the lights are extinguished.

Their common memory of this brief unity will form a new intellectual and emotional bond among its people. In the quiet of the warm African nights the bringers of fundamental education are signing with the people of Africa a new pact in which neither party seeks to dupe the other.

NOTES AND RECORDS

INTERNATIONAL

FURTHER EDUCATION IN THE COOK ISLANDS

The Cook Islands further education movement was launched at a meeting held at Rarotonga during June, 1951, under the guidance of Mr. P. F. Henderson, former headmaster of the Avarua School.

The following year it was approved by the South Pacific Commission as an 'associated' community development scheme, and received a grant-in-aid in return for periodical reports on its progress for the information of the other Pacific territories. The first report, covering the initial eight months' work, was published in the Commission Social Development Notes series.¹

The present account² takes the story to the end of June 1952, and tells of sustained progress, highlighted by the establishment of the first Community Development Centre at Ngatangia.

When the first report on the further education movement in the Cook Islands was issued there were in operation three active Further Education Groups in Rarotonga in the villages of Ngatangia, Titikaveka and Arorangi.

Under separate headings it is proposed to outline the activities of these groups, as well as to show how the scheme has expanded.

The Ngatangia Group

This, the first group formed, has continued to show great interest in the scheme and early this year elected a junior committee to handle the affairs and requests, etc. of the youths of the district.

Formal meetings have been held every Monday evening in the school building, when educational films were shown, art and craft

classes conducted and general discussion groups formed.

The group became particularly interested in the formation of a community centre and decided to attempt to raise money by organizing dances for this purpose. The cost of building a suitable centre was prohibitive; however, this problem was solved six months ago, when the Resident Commissioner made available to the people a large wooden house, formerly the residence of successive European headmasters of the local school.

Set amidst two acres of grounds and overlooking the entrance to the beautiful Muri Lagoon, this building occupies one of the best sites in Rarotonga.

With materials supplied by the administration, the local people, under the leadership of their own Further Education Committee, gathered together day after day and gradually transformed the building and grounds from a semi-derelict state to the extremely neat and practical layout that exists today. This was a true community effort, with people of all ranks and of all religious denominations working side by side with paint-brushes, hammers and reap hooks.

On Wednesday, 30 July last, before a gathering representative of the whole island, the Resident Commissioner officially opened the building, and the first organized meeting was held there on the evening of 4 August.

The centre provides the following amenities: library, clubroom, art and craft room, film projection and indoor sports room, medical clinic, workshop and kitchen. The clinic will be run by the Medical Department and the two acres of land planted by the people, under the guidance of the Agriculture Department.

Activities to be carried out at the centre will include the following: the revival of native arts and crafts such as mat-weaving, basket-making, wood carving, etc; the study and recording of tribal histories and legends; the designing of dress materials for printing by the silk-screen method; formal education talks and discussion groups; formal lessons in English, book-keeping, etc; health talks and

¹ 'Further Education in the Cook Islands'. Technical Paper No. 26 (Social Development Notes No. 9). South Pacific Commission, July 1952.

² From an article by P. F. Henderson of same title in *Quarterly Bulletin*, Vol. 3. No. 1. of South Pacific Commission, reprinted with their kind permission.

demonstrations by members of the Medical Department; and talks on agricultural subjects; as well as all the other activities usually associated with such a project.

Already the committee has aided in the preparation of a fisheries report for the South Pacific Commission.

The committee has so far raised by its own efforts the sum of £50 with which is to be purchased a radio and sewing machine. More money is being raised in order to obtain supplies of timber for additional furniture for the building.

An interesting feature at the moment is the general feeling that enough money can be raised to buy a tractor and plough to be controlled by the committee for the use of all residents of the Ngatangia district.

This group has been most fortunate in having had a suitable building for a community centre placed at its disposal, but it fully realizes the advantages it enjoys and has played a very full part in the establishment of the centre.

At the express wish of the committee controlling the community centre, members of other Further Education Groups on the island have been invited to attend and take part in any of the activities carried out there; in this way the other groups will gain knowledge of its uses, and be able to spread that knowledge through their own groups.

Titikaveka

This group has continued to develop and has concentrated on film discussion groups, art work (designs for dress materials) and the establishment of a library.

Approximately 130 regularly attend the weekly meetings, and the committee, at the request of the people of the village, is now arranging for an extra meeting to be held each week.

Arorangi

This group, unlike the others on the island, is content to accept a mass education technique; indeed numbers are so large that this is almost a necessity.

Films have played the main part in the work with the group, which has also done a small amount of art work. The establishment of a library here proved most popular.

Marairenga (A New Group)

Perhaps the most satisfactory trend noticed during the period covered by this report was

the interest aroused in settlements where groups had not at that time been formed. This was especially noticeable in the combined settlements of Tupapa-Mairenga, one of the villages in the administration centre at Avarua.

A year ago a meeting was held in this district and a committee elected by the people of members other than persons of tribal rank. At the time it was believed that, as in other centres, the people did not want their tribal leaders to run this organization. No move was made to start the scheme going, and it was thought that the proximity of picture theatres and dance halls was providing too much competition. The Further Education Department, preferring that any move should come from the people, did not attempt to hasten the committee into any action.

However, in June of this year a group of the older women, acting on their own initiative, approached the district ariki, with the request that he endeavour to make arrangements with the Further Education Department for the scheme to begin in the district. The ariki and mataiapos agreed to call a meeting and a most enthusiastic gathering elected a new committee headed by the ariki.

The settlement possesses two excellent meeting houses, one of which has now been set aside solely for the use of the Further Education Group. This in itself is an action worthy of particular note.

The group, although still comparatively new, is one of the most active on the island. People of all ages attend and have shown exceptional interest in art and craft classes, so much so that they have expressed the surprising desire to have fewer films and longer art periods. Plans are being adopted now to set up a library for this centre as in those previously formed.

Nikao (A New Group)

Following a pattern similar to that which resulted in the formation of the previous group, a request was received from the village of Nikao for a group to be set up there.

The initial meeting has been held, and much enthusiasm noted. A large meeting house has been offered for the use of the Further Education Group.

General

It is very apparent that the older established groups have spread the news of their activities to other settlements of the island, and that from this has grown the desire for more groups to be set up.

With the election of committees for 1952 it is noticeable that where persons of tribal rank have shown active interest in the scheme, it has been the wish of the people that such hereditary leaders should be elected to the committees. This has been a change from the original committees to which very few people of rank were appointed.

The co-operation of the Agriculture and Medical Departments in the scheme is now assured, and much help has been given by the heads of each of these departments.

The few remaining settlements in Rarotonga which have not yet established further education groups appear to be gaining interest in the project, and it appears that soon groups will be organized in every district. However, no attempt will be made by this department to hasten the formation of such groups.

Operations in the outer islands have of necessity as yet been confined to the sending of supplies of books for small reading rooms, but with the delivery of a new electric generator it will be possible in the future to extend the Educational Film Service to these areas.

The visit of Mr. D. B. Roberts from the South Pacific Commission Literature Bureau has aroused great interest in the possibility of book purchases and the extension of library facilities. The grant of £150 from the South Pacific Commission has been greatly appreciated, as has the practical interest shown by the Resident Commissioner and Official Secretary.

In generally summing up the position, it can be stated without undue optimism that the scheme is acceptable to the people and in its present state is operating successfully. The policy of allowing it to grow slowly at the speed desired by the people themselves has proved sound, and has provided a firm foundation for its future development.

THE INTERNATIONAL DEVELOPMENT PLACEMENT ASSOCIATION

The International Development Placement Association (1841 Broadway, New York 23) was founded in 1951 as a non-profit organization in order to assemble and disseminate information about opportunities for work in areas where social-economic development programmes are being carried out.

In order that agencies in 'economically underdeveloped' areas may be provided with competent personnel, the IDPA has screened over 500 enquiries and applications from people who are willing to work temporarily in such areas without special financial remuneration. At present arrangements are being

made for placing university professors in Indonesia, teachers in West Africa, co-operators in East Africa, nurses and social workers in Iraq, and volunteer workers in basic education in India.

The IDPA also serves as a clearing house of information about training for various types of social and technical assistance work and it makes arrangements with agencies for on-the-job training. In addition, this association refers personnel to other technical assistance programmes organized by public or private agencies.

Special assistance is given to students, recent college graduates and other young people who, despite their lack of highly technical experience, might participate in programmes calling for less specialized skills, and for the enthusiasm, adaptability and endurance of youth, for example, the fundamental education work camps organized by the American Friends Service Committee and Service Civil International.

The *IDPA Bulletin* contains information about job opportunities, reports from field workers placed by IDPA, and a bibliography on social assistance programmes.

Although the IDPA was launched by a grant from the Foundation for World Government, its funds are now received from membership dues and the contributions of interested groups and individuals.

EDUCATION IN CO-OPERATION IN PAPUA AND NEW GUINEA

The co-operative movement in these territories has been developing steadily, the latest available information listing 110 native societies, engaging in both consumer and producer activities. Australia, as the administering authority, has given training to selected local officers in Australia, but further community education work and training of co-operative officers is carried out by the Co-operative Section of the Director of District Services and Native Affairs of the Territories. The following notes are taken from "The Co-operative Movement in Papua and New Guinea", (Technical Paper No. 42) South Pacific Commission, Sydney, 1953, prepared by the Registry of Co-operative Societies, Port Moresby, New Guinea.

Education

Education in co-operation is essential to successful operation and it has been regarded as the major task of the co-operative section to train the semi-literate (and often completely

illiterate) members of co-operative societies in co-operative principles, procedure, book-keeping and general business principles. The first task of a co-operative officer on being posted to a district is to commence classes of instruction in the above subjects. The response to this training and the enthusiasm of the native population has been adequately demonstrated by their willingness to submerge tribal differences and to combine in constructing the necessary school buildings and pupils' quarters, free.

Co-operative schools are operating at six centres—Kukipi and Ihu in the Gulf Division, Gehua in Milne Bay, Sohano in Bougainville and Kavieng in New Ireland. The sixth school is at Port Moresby under the direct supervision of the registrar's headquarters staff. This latter school, as well as training natives in their duties as store managers and office-bearers, provides the trained native inspectors employed by the administration to assist the work of the co-operative officers. Training of native co-operative inspectors is divided into four grades; the minimum qualifications required for each grade are set out below as well as the coverage of the training syllabus.

The average number of students being trained as storemen at each co-operative school on outstations is 18 and the period of instruction varies from six weeks to three months, depending on the educational standards of the pupils. The importance of this training cannot be over-emphasized; it is the basis of the entire organization, which in the final analysis depends on the efficiency of trained natives operating the societies.

Specialized technical training is also arranged for the representatives of prospective societies and natives are at present being trained at both private and administration saw-mills throughout the territory, prior to the establishment of societies which will operate saw-mills. Similarly, representatives of societies are currently undergoing training in seamanship, engineering, animal husbandry and cane furniture making, though the facilities for such training are limited.

In the training of natives in co-operation, it is necessary to integrate the ideas of the co-operative movement with the traditional social pattern of the native people. The social element in economic development is greater in the territory than in more advanced communities, and, for this reason, anthropological considerations play an important part in the introduction of co-operative activities to village natives. The prime movers in societies are usually the natural leaders of a commu-

nity and the decisions of a society's committee, therefore, reflect the ideas of the community as a whole. This is a desirable trend, although some of the members find it difficult to differentiate between the purely commercial aspect of the undertaking and the social element. This sometimes causes complications and the tendency is found to exist where the organization of societies is used in regulating village life. The ruling of a society's committee on matters divorced from society activities has occasionally been sought, and it has been necessary to stress that in such cases the advice of the committee members should be sought as leaders of the community, and not as leaders of the co-operative society.

Minimum Qualifications Required of Native Co-operative Inspectors

Grade I. Bookkeeping: 1. Understand and prepare (a) invoice; (b) cash sale and purchase dockets; (c) cash sale and purchase summary; (d) voucher; (e) receipt; (f) accounts utilized in the formation of a society. 2. Able to enter cash book.

Arithmetic: 1. Add figures and money. 2. Subtract figures and money. 3. Simple multiplication and calculations.

Co-operative Principles: 1. Understand the considerations involved in estimating the possibility of starting co-operative societies in an area. 2. Understand the principles of voting, election of committee, duties of secretary, duties of chairman.

General: 1. Read and write simple English. 2. Understand clock and calendar.

Grade II. As for Grade I, and in addition—
Book-keeping: 1. Balance and audit cash book. 2. Enter purchases and sales book.

Arithmetic: 1. Percentages. 2. Simple cost calculations.

Co-operative Principles: 1. Supervise and prepare share lists. 2. Address a meeting in Motu, Pidgin or English (one language only). 3. Understand and calculate surplus distribution. 4. Prepare orders based on turnover. 5. Understand procedure and conduct of meetings.

General: 1. Read and write moderately advanced English. 2. Simple office procedure.

Grade III. As for Grade II, and in addition—
Book-keeping: 1. Simple accounts—cash book summary. 2. Post ledger, take out trial balance. 3. Prepare trading accounts, profit and loss and balance sheets.

Arithmetic: As for Grade II, advanced.

Co-operative Principles: 1. Rochdale principles and their implications. 2. Know the main

requirements of the Native Economic Development Ordinance and Regulations. 3. Inspect a society and compile inspection report (does not include full audit).

General: 1. Type simple records. 2. Calculate and prepare wages sheets. 3. Calculate and prepare ration sheets. 4. Understand simple filing system and simple office records. 5. Prepare and type a simple business letter. 6. Control junior staff, and allot duties.

Grade IV. As for Grade III, and in addition—
Book-keeping: 1. Complete knowledge of double entry book-keeping. 2. Audit societies' books.

Co-operative Principles: 1. Understand formation, registration and operation of a society. 2. Understand full procedure at all types of meeting. 3. Be familiar with all aspects of the Native Economic Development Ordinance and Regulations.

General: 1. Understand full office filing and record systems. 2. Prepare and type business letter. 3. Type at moderate speed. Store managers are considered sufficiently capable after completing Grade I—though this is a matter of expediency only and when sufficient numbers have been trained it is the intention to work to a higher standard.

Training Syllabus

The following is a summary of the more abstract coverage of the training syllabus; book-keeping and arithmetical studies in the higher grades are along conventional lines. Each heading listed is incorporated in the teaching of the various grades, though to a degree commensurate with the advancement of the pupil.

Formation of a Society. 1. Investigation of an area with a view to assessment of: (a) producer and consumer potential; (b) willingness of the people to engage in co-operative activity; (c) communications; (d) educational standards. 2. Initial requirements before inauguration: (a) explanation of the co-operative concept; (b) selection of suitable store managers for training; (c) definite plan for society's activity. 3. Inauguration: (a) collection of share capital; (b) election of offices bearers; (c) plans for construction of buildings, purchase assets, etc.

The Structure of a Co-operative. 1. Basic principles of co-operation. 2. Membership. 3. Share Capital. 4. Meetings, function and procedure. 5. Surplus and financial provisions.

Co-operative Propaganda. 1. Preparation of talks in relation to the understanding of the people. 2. Scope of co-operation in relation to village

activities. 3. Necessity to impress upon villagers the understanding of co-operation as an applied technique and not as a kind of cult. 4. Reasons why co-operation is suggested as a medium for economic development: (a) training in democratic processes; (b) amalgamating influence of co-operation in its tendency to break down village autonomy; (c) social and economic benefits.

Store Procedure. 1. Explanation of store manager's duties in the various types of co-operatives. 2. The necessary records for each type of society. 3. Costing; (a) customs; (b) freight; (c) agents' fees; (d) percentage margins. 4. Standard forms: (a) order forms; (b) packing notes; (c) ships' manifests and bills of lading; (d) delivery notes; (e) invoices; (f) credit and debit notes; (g) statements, accounts; (h) vouchers and receipts. 5. Banking: (a) procedure; (b) forms.

EDUCATIONAL ACTIVITIES OF THE INTERNATIONAL CONFEDERATION OF FREE TRADE UNIONS

Regional Educational Activities

Asia. The ICFTU Asian Trade Union College was officially inaugurated on 5 November 1952 in Calcutta. The ceremony was attended by: the ICFTU General Secretary, Omer Becu (General Secretary of the ITF), V. S. Mathur (Director of Education for Asia responsible for the organization of this college), and Dhyan Mungat (ICFTU Asian Regional Secretary).

The purpose of this college, which is the first residential centre of its kind ever to be opened in Asia is to train present and future trade union leaders from the various Asian countries in the principles and practice of democratic trade unionism.

For the first 12-week course, which was given in English, 16 students from Hong Kong, India, Japan, Malaya and Thailand were selected.

The Director of the College, V. S. Mathur, is being assisted by an adviser, K. W. Lauer-mann, a trade union official and educationist with previous experience in Germany, Czechoslovakia and Great Britain, and by a Japanese trade union leader, Ashi Okuri, former Secretary for International Relations with the General Council of Japanese Trade Unions.

The Calcutta college will also be preparing study guides which will be translated into some 13 Asiatic languages.

Europe. In accordance with the decisions of the organizing committee for the campaign

in France taken at its meeting in Brussels, 24 September 1952, the trade union training courses in France have been resumed.

Five short study groups were held at La Brévière between 24 October and 18 November 1952. The International Metalworkers' Federation was responsible for the financial and technical arrangements in connexion with these groups, which were attended by some 150 workers from the automobile, naval construction, civil aviation and steel industries.

The ICFTU has organized the following courses: At La Brévière, 3-12 November 1952, a 10-day course for 25 Polish miners from the coalfields in Northern and Eastern France. In Paris, 17-23 November, a 7-day training course for trade union teachers.

In so far as the necessary financial means permit, it is planned to resume 10-day trade union training courses for various industries in France in 1953, thus continuing efforts with regard to the workers in the chief key-industries in the big industrial regions of France.

Summer Schools The third ICFTU International Summer School was held at Kiljava (Finland), 20 July-3 August 1952. It was attended by 63 students from 20 countries of Europe, Latin America, North Africa and Asia. The programme was carried out ac-

cording to plan, under the best of conditions, both from the material and educational points of view.

Despite the high overall cost, it was possible, thanks to the scholarships granted, to make a success of this school.

The ICFTU European Regional Organization, making use of certain facilities offered by Unesco, held a summer school at La Brévière, 14-28 June 1952, which was attended by nearly 40 trade union members from some 10 Western European countries.

Trade Union Educational Publications

A monograph on France is now being printed, and the manuscripts on Austria and Great Britain are almost ready. A monograph on Sweden will be published later.

Analytical and comparative studies of trade union movements in Europe, America, in the underdeveloped countries and in the non-self-governing territories are also planned.

A handbook on workers' education in the world is in preparation, and arrangements have been made to publish it in time for the ICFTU Congress in 1953.

A series of short pamphlets on specific problems is planned and also study guides for young trade union movements.

UNESCO NEWS

COSTA RICA—PILOT PROJECT IN RURAL AND FUNDAMENTAL EDUCATION AT LA LUCHA AND VALLE DEL GENERAL

The Government of Costa Rica asked for Unesco's co-operation under the expanded programme of Technical Assistance in December 1950, as part of its overall plan to strengthen rural education as well as rural teacher training. The mission started its work in September 1951, and is at present composed of five experts in: educational administration, rural education, vocational education, primary education and teacher training. During the 22 months in the field, the specialists in fundamental and primary education have conducted training courses in fundamental education, and courses designed to improve rural teacher training. In addition, the mission prepared three plans which were accepted by the Government and are being introduced at present: (a) for a vocational school in Alajuela; (b) for training teachers to work in rural communities; (c) for two pilot projects in rural and fundamental education at La Lucha and

Valle del General. Although the three projects of the mission are now well under way, perhaps the most significant progress has been achieved to date by the pilot project at La Lucha and Valle del General.

Prior to presenting to the government a detailed programme setting forth the aims of the proposed pilot project Mr. Miñano García (Peru), expert in fundamental education, and Mr. Cruz González (Puerto Rico), expert in elementary education, made a thorough survey of the two areas taking into account the educational, economic, sociological, and health factors involved in implementing such a project. The experts were aware of the fact that it was going to be the most serious and extensive undertaking in social education to be developed in Costa Rica. The survey took five months and was completed in April 1952. The programme which was then presented to the Higher Council of Education, met with the approval of the Government of Costa Rica, and it was decided to start the pilot project in rural and fundamental education in two regions: Valle del General and La Lucha.

A fundamental education programme was initiated, emphasizing; (a) health education; (b) adult education; (c) improving and increasing existing school facilities; (d) acquisition of skills necessary to increase agricultural production; (e) improvement of living conditions (housing).

From the very start, Unesco's experts could count on the full support of the Ministry of Education, and the inhabitants of the demonstration zone welcomed the pilot project by offering land, buildings, money and by donating their labour.

In order to show how life has changed for the inhabitants of the 24 communities of Valle del General and La Lucha in the short span of one year (April 1952, when the pilot project was initiated, and March 1953, which marks the completion of the first phase), the following achievements should be listed:

1. Although school buildings existed in some communities, they did not have the necessary furniture, nor did they have a sufficient number of teachers trained in rural education. Within this period, schools were rebuilt and furniture contributed by the citizens of the various communities. Additional teachers were appointed and special training courses set up for those already teaching.
2. Not a single community had a hospital or even a health unit. In San Isidro del General an abandoned building was converted into a hospital, and a health unit was provided by the Ministry of Health composed of a doctor, a health inspector, a social worker, two nurses, and a bacteriologist. A similar unit will be installed in the community of Frailes, in the region of La Lucha.
3. After the rural elementary schools had begun functioning in their new or reconditioned buildings, thought was given to establishing a kindergarten and a vocational junior high school. The first kindergarten was opened recently and a vocational junior high school was built in the community of San Isidro del General by the Government, with financial assistance from the municipality. This school was called 'Unesco', as a tribute to the organization's work in Costa Rica.
4. The first public library in the demonstration area was opened in the building of the vocational junior high school.
5. In order to combat illiteracy, estimated between 19 per cent and 22 per cent, a school serving the adults of the project area was established.
6. The use of modern agricultural machinery was demonstrated as a means of substantially increasing production, thereby raising the standard of living of the various com-

munities, and an information centre was established by the Government's Agricultural Development Service. As a result, modern agricultural methods replacing those used for centuries are slowly finding their way into the two regions of the pilot project.

7. Some of the villages, which had been completely isolated because they were connected only by footpaths which were impassable in winter, have now been provided with roads that make communication between the various communities possible at all times. With this, electric light finally comes to the communities which, until last year, had been without it.

When the Technical Assistance Mission leaves Costa Rica in September 1954, after three years in the country, its work will be continued by Costa Rican nationals now being trained by Technical Assistance experts. The pilot project in rural and fundamental education will continue to contribute to raising the standard of living not only of the inhabitants of Valle del General and La Lucha, but the rest of the country as well. In addition, the number of rural and fundamental education teachers will have increased substantially and teaching methods will be improved.

UNESCO COUPON SCHEME (FOR BOOKS, FILMS AND SCIENTIFIC MATERIAL)

A new up-to-date leaflet entitled *Unesco Coupons*, with three separate addenda, explaining the distribution in the various participating countries of coupons valid for the purchase of books, films and scientific material, has been published and is available upon request to Unesco, Paris.

Unesco Member States have been officially invited to participate in a Unesco Travel Coupon Scheme which, if a sufficient number of Member States join, will be launched this autumn.

The total amount of coupons put into circulation by the end of July 1953 was approximately \$4,000,000 and the average monthly rate of redemptions now amounts to \$100,000.

ACTIVITIES OF THE INTERNATIONAL WORKERS' EDUCATION CENTRE AT LA BRÉVIERE

The International Workers' Centre, the re-opening of which was announced in the April¹ issue of this bulletin, resumed its activities on 30 May last.

The first session, which was to last until 13 June, was opened by Mr. L. H. Elvin,

Director of Unesco's Department of Education, Mr. D. Heaps, administrator of the centre and Mr. C. Johnsson, Director of the Branting Institute. This session was placed under the aegis of the International Federation of Unions of Employees in Public and Civil Services. Mr. C. Bolle, Secretary-General of the Federation, directed the work of the session, which was attended by some 40 participants from the following countries: Austria, France, German Federal Republic, Netherlands, Sweden, Switzerland, Tunis, United Kingdom and Uruguay. The session's work related mainly to the living conditions of civil servants and public employees in the countries represented and to trade union activities.

The second session was held from 13 to 27 June, under the aegis of the International Confederation of Free Trade Unions. It was reserved for women. Most European countries were represented (Austria, Belgium, Denmark, France, German Federal Republic, Greece, Italy, Luxemburg, Netherlands, the Saar territory, Sweden, Switzerland, Turkey) as well as more distant countries: Camerouns, Canada, Caribbean Islands, Cuba, India, Kenya, Madagascar, Mexico, Tunis and the United States of America. In all, there were 58 participants, under the direction of Mrs. Esther Peterson and Mrs. Caminard.

The programme was as follows. First week: study of the economic and social conditions of women workers, enquiry into the means of improving these conditions by trade union action, political action and co-operation with intergovernmental organizations such as ILO. Second week: study of the role played by women in the solving of world problems. The questions discussed included the struggle against prejudices of sex and race, the repre-

sentation of women on international organizations and the development of international understanding by women's activities.

The third session, from 27 June to 10 July, was organized by the Scandinavian People's College at Geneva and was under the direction of Mr. K. B. Andersen, Rector of the Workers' College at Roskilde (Denmark). It was attended by some 35 representatives from Denmark, Finland, Norway and Sweden. The session's work related to the United Nations and to the structure and achievements of the Specialized Agencies, more particularly Unesco.

Following these three sessions, the centre has begun the second part of its activities, devoted to seminars organized directly by Unesco. The first seminar, of a fortnight's duration, was opened on 11 July in the presence of Dr. W. Beatty, Deputy-Director of the Department of Education. Under the direction of Professor A. Philip, of the University of Sarrebrücken, this seminar dealt with problems of international understanding from the point of view of the working classes. There were some 40 participants from 21 countries and territories: Australia, Austria, Belgium, Canada, Denmark, France, German Federal Republic, Gold Coast, India, Israel, Italy, Japan, Malaya, Netherlands, New Zealand, Nigeria, Singapore, Sweden, Switzerland, United Kingdom, United States of America.

Messrs. A. Philip and F. A. Haight of GATT, Mr. B. Ghosh of the ILO and Mr. P. S. Lokanathan of ECAFE gave introductory surveys designed to provide participants with a solid basis for discussion and containing a series of facts relating to the most important aspects of the economic and social situation of the world today. The participants then split up into three study groups. At the end of the seminar a survey of the results of the work done by these groups was submitted to the participants for their approval, and a series of resolutions adopted in plenary session.

The second seminar, also of a fortnight's duration, opened on 25 July, Unesco being represented by Mr. J. Le Veugle of the Department of Education. Under the direction of Professor G. D. H. Cole, University of Oxford, the seminar studied methods of teaching citizenship in the workers' educational movements. There were 40 participants from 20 countries: Austria, Belgium, Canada, Denmark, France, German Federal Republic, India, Israel, Italy, Luxembourg, Malaya, Netherlands, New Zealand, Nigeria, Norway, Sweden, Switzerland, United Kingdom, United States, Uruguay. Three main study groups and three specialized groups drew up separate

La Brèvière: Members of the first Unesco seminar, 1953.



reports which formed the basis for the general conclusions adopted in plenary session.

During the week 8-15 August a meeting of adult education specialists, under the chairmanship of Professor Cole, studied Unesco's adult education activities and recommended a programme for 1955-56.

The International Co-operative Alliance held a fortnight's training course for women leaders, 15-29 August. Thirty-eight delegates from 12 countries attended the course, which was directed by Miss Polly (United Kingdom).

A general review of the 1953 activities at La Brévière shows that the already highly creditable standards achieved in 1952 were maintained.

THE EUROPEAN REGIONAL SEMINAR FOR ADULT EDUCATION AT GARDONE (ITALY)

After the International Conference on Adult Education at Elsinore (Denmark) in 1949 and the seminar organized by Unesco at Mondsee (Austria) in 1950, on the methods and techniques of adult education, several regional meetings on adult education have been held on the initiative of various bodies: at Marly-Le-Roi (France) and Salzburg (Austria) in 1952, and more recently at Gardone (Italy) from 8 to 23 February 1953.

The European Regional Seminar for Adult Education at Gardone was attended by 68 participants, mostly officials of the adult education services of various Ministries, from 12 European countries: Austria, Belgium, Denmark, France, German Federal Republic, Luxembourg, Netherlands, Norway, Sweden, Switzerland, United Kingdom, Yugoslavia. Thanks to the presence of participants from so many different countries the seminar was of a distinctly international character.

The Italian National Commission for Unesco and the Italian Ministry of Education sponsored the seminar, the preparation of which had been entrusted to the great Italian organization for workers' leisure: Ente Nazionale Assistenza Lavoratori (ENAL). The vice-chairman of this organization, Professor G. Calo of Florence, presided over the activities of the seminar. Unesco had appointed Mr. R. D. Waller of the University of Manchester (U.K.) as director, and sent two members of the Unesco Secretariat as observers.

The first part of the seminar was devoted to a number of general surveys: Professor Waller summed up the aims of adult education and Professor Calo gave an outline of Italian activities in this field. The participants approved the definitions provided in 1949 by the Elsinore Conference.

The second part—which was the most extensive—was reserved for group work, in the course of which the practical nature of the seminar was revealed by its study of the needs of European workers, particularly in Italy, and of the measures taken to satisfy those needs. The four study groups set up examined the following questions respectively: (a) adult education centres with boarding facilities; (b) the methods and techniques used; (c) education through leisure; (d) economic and social aspects of workers' education from an international point of view.

The last days of the seminar were devoted to drafting, discussing and putting into final form the conclusions of the various groups. These conclusions are to be included in a report to be published later by ENAL in the revue *Ricreazione*.

Here we can give only a brief summary of the results of the seminar:

Workers' Education

On the basis of a very wide interpretation of the term 'worker', the participants declared that workers' education is only one special aspect of adult education, alongside of other aspects such as women's education, youth education, etc. The aims of workers' education are the same as those of adult education in general: to make the worker conscious of his economic and social situation, to train him to think for himself and to give him the means of self-expression so as to enable him to improve his situation by organized action.

It is the task of the trade unions to ensure the training of their members and responsible officials in trade union matters; it is the task of adult education to provide for the general culture of workers, whether or not they belong to the trade unions. The co-operation between workers' organizations and adult education organizations is therefore necessary, and adult education specialists should be placed at the disposal of the trade unions which, in their turn, should send their members to the adult education organizations.

The content and methods of workers' education must be adapted to the needs, interests and psychological and sociological characteristics of the workers, which means that a systematic and objective study of these must first be made. It must be realized, for example, that workers in general do not seek culture for its own sake but because of its practical value in their daily lives.

Particular attention was given to the problem of young workers. The conflict between the older and younger generations, the feeling

young people have that they are regarded as a passive cog in a technical and bureaucratic society, must be done away with by maintaining and developing the creative impulse of youth.

Leisure and Education

Leisure can and must be an opportunity of re-creation for the worker, enabling him to develop his personality and express himself with complete freedom. The organization of leisure must encourage individual and group initiative. Culture through leisure is particularly important in the case of young workers who feel the need to break away from the school and family environment.

Methods

A truly humane culture calls for active and practical methods adapted to each individual. The discussion group method seems particularly suited to workers. Starting from the interests, needs and experience of each individual, the group is led, after as broad a cultural discussion as possible, to practical conclusions that can be applied in the daily life of the

workers. The task of the instructor is not so much to teach as to lead the members of the group to think for themselves, and to the purpose.

Workers' Education Centres

The organization of seminars at workers' education centres was carefully examined in all its aspects: characteristics of the centres, the managerial staff, the educational equipment, the duration and contents of the programmes, the composition of groups, complementary action as a follow-up to the seminars.

The seminar at Gardone did not make any formal recommendations, but emphasized how urgent it was for governments and private institutions to undertake the recruitment and training of specialized staff for adult education and to include in this training some instruction in adult psychology and the study of environment.

Participants left the seminar with numerous practical suggestions for working out their educational programmes and for improving the methods used.

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